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I.

THE INFLUENCE OF HUMANISM ON THEISM.

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It was in the old days, when religion still was in its mediæval strait-jacket, that Nietzsche wrote of Christianity:

"I condemn it as the greatest of all possible corruptions. It has left nothing untouched by its depravity. It combats all good red blood, all hope of life. Christianity is the one immoral shame and blemish upon the human race. It is both unreasonable and degrading. It has the most dangerous system of slave morality the world has ever known. It has waged a deadly war on the highest type of man. It has put a ban on all that is healthy in man."

Nietzsche's thinking was full of mistakes, as that of any venturesome pioneer is likely to be, but his courage in forcibly calling attention to the fact that there *might* be something fundamentally wrong with our religion was entirely commendable. Nietzsche was not a scoffer, nor a seeker after cheap notoriety. Rather, his manner and spirit were those of the old Hebrew prophet. The ruling passion which moved his soul is hinted at in these lines from *Thus Spake Zarathustra*:

"I walk amongst men as the fragments of the future: that future which I contemplate."

Nietzsche was the first outstanding humanist of the age that we have entered. His impatience with the God of the Church was due to that God's smallness and inadequacy to foster the greatness which he felt was possible for man.

One summer, while I was still in college, I attended the students' conference at Northfield. The uniform spirit of devotion

and aggressive decision for the Kingdom, the all-pervading atmosphere of the sanctuary, with its peace, good-will and community of purpose, for a time impressed me as a foretaste of what the Kingdom of God would be when realized in its fullness. But what a relief it was to get away from that atmosphere of perpetual Sunday! As I was sitting in the train speeding across New Jersey, the passage of every mile seemed like another mile gained for life and freedom. The sunshine had never seemed so friendly, nor the green fields, with their every-day, unreligious grazing cows, so inviting. I might have put this down as some inner perversity of my nature, but I afterwards read, in one of the books of William James, of an almost exactly similar experience he had, after a visit to Chautauqua Lake.

The present tide away from the churches, which persists in spite of the universal introduction of all the most approved methods, including a belated coöperation and the organization of revivals on a "big business" scale, is not due to an increasing worldliness among the people. Such may follow it, but the cause is elsewhere. People do not find life there; rather, as most of them inarticulately feel, the churches foster an atmosphere that makes against life, that cramps, narrows, perverts, belittles it. They will give readily of their money to support the institution, they will attend interesting services, they will speak well of it and give it their best wishes; but they are exceedingly wary about identifying themselves with it, or taking an active part if they do. The God of the Church is no longer their God. Most of them have never thought it out—would deny it emphatically if they were asked directly, but they are as alien to the conventional God of the Church as is H. G. Wells, who states explicitly that, while he profoundly believes "in a personal and intimate God," his belief "is not Christianity at all."

Evidently there is something wrong with the old idea of God, as well as with the conceptions and practices of Christianity as a whole, for it is idle to accuse whole populations of infidelity. Life is greater than any creed or conviction. For a long time, life was kept from its own by the limitations within and the tyrannies without. Men knew not that in each of them was slumbering a God. All progress made, was made, so to speak, blindly, life laboriously winning its new position in spite of all the checks and handicaps put in its way. There was no unhampered vision of what man might be. The human spirit was still bound by prejudices and authorities. There were boundaries beyond which fear forbade men to look. All this has changed within a very few years—say, since 1890, which marks the close of the Victorian Age. There is current now a vague notion of possibilities, unlimited, almost unbelievable, and not yet touched. One hears

much of the "adventure of life," followed now in this direction, now in that. Much foolishness has resulted, and some tragedy, but the spirit of the age is a live one, not unlike that of the gloriously adventurous Elizabethan era.

The big quest of people everywhere has been life—greater life, more life. That a multitude of mistakes should be made was only natural, for the mass of people was entirely untrained for the quest. They had nothing but a vague notion—no definite, substantial American wilderness, with gold and savages, somewhere in the West. They jumped at the first fad or attraction that presented itself to their eager inquiry, and presently found themselves enmeshed in unpleasant places. Nevertheless, the old Church had lost its appeal. A few aggressive spirits were in it, full of the zeal of the new age, but over against them was the dead weight of millenniums of tradition and custom, nowhere so persistent or uncompromising as in a religious institution. These held, and still hold, the field. And they belong to a past age, when the limitation, the repression, the sacrifice of life were still the ideal of man.

Who can enter a church today without leaving something of himself outside; or without adding some gloss, some make-believe, or hypocrisy which his heart loathes? The light that filters through the stained glass windows is not the same that is to be met in street or field. Nor does God seem the same. The Hindu poet, Tagore, has given admirable expression to this fact:

"Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

"He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!"

The man who has once felt the greatness of life can no longer bear to compress his personality into the snug, narrow world which the Church offers. He may come, but he comes with reservation, and his interest is liable to lag. Authority no longer has any hold on him; the mediæval fear of innovation has disappeared; and he feels as free to criticize and question as did Nietzsche.

In any practical discussion of theism it is necessary, of course, to distinguish between popular belief and the conceptions of advanced thinkers. So far I have spoken of the popular conception of God and its effect in life. It is this popular conception we have to deal with in practical religious work, and most leaders in practical work are swayed by it more than they like to admit. "The God of our Fathers" is still referred to with great emo-

tional appeal. It will be necessary for us to analyze this conception in order to appreciate fully the signs of the advance we confidently believe ourselves to be in.

"The God of our Fathers" is not, in the light of modern thought, a lovely figure. He is an absolute monarch, capricious, jealous, vindictive and fond of forms and display. He is an old being, white-bearded and reactionary. He is generally opposed to progress, as it is irregular and detracts from his glory. He has one definite, rather mechanical, plan of man, which must be followed to the letter or eternal punishment will ensue. He prefers solemnity and dullness, dislikes gaiety or too much freedom of thinking—a certain strained, artificial atmosphere of holiness, in which thoughts of common things are entirely out of place, is his delight. Of his favorites he demands a jelly-boned, nonresistant sort of goodness. Those who are not his favorites are damned eternally, no matter what good they may do incidentally. His laws abound in taboos, and his devotees have to step as strait a path as those of any pagan god of the South Seas. To serve this God it is necessary to do violence to reason and common sense together, to empty one's life until it is as bare as a forsaken house, to swathe the soul in a vague, mystical sentimentality, and to engage in enterprises from which one's whole soul rebels. Such is the "God of our Fathers," a fakir remembered by most men now living as the tormenter of their youth.

Where did this conception originate? Certainly not with Christ. He fought that sort of thing. The conception is due to the same causes that filled the world with other monstrosities of social structure, whose tragic absurdity we are just beginning to realize. Christ found a form of it in the established Judaism of his day; the early Church Fathers built upon it; and theologians and bishops have kept on elaborating it almost to the present day. The conception is a product of the "social mind," struggling along through ignorance, moved by fear and the desire to make things safe, and dominated by worldly power and old men. The rude and costly mistakes made by those who, in every age, went in search of life were capital in the hands of these god-making forces, as was also the natural desire of the soul for inward peace. The real nature of man, the possibilities of human life, were not yet dreamed of.

With the opening of the Renaissance in Europe began man's long struggle for his rightful place in the universe. There sprang up a new humanism, or interest in things human. This interest expended itself largely on classic literature, on art and in forbidden pleasures. Then came the quest of gold and adventure in America and on the seas. A religious revolution began with great promise. For a time, indeed, it seemed that the interests of

man were to have first consideration in man's activities. Reaction, however, set in. The mind of man was not yet equal to the responsibilities of freedom. There began a period of barren absolutism, of wars, of kings' plots and intrigues, the results of which are still felt in the world. But there continued two great undercurrents, which in time overthrew the absolutism and prepared the way for further progress. One of these was popular discontent. This blossomed forth into the French Revolution, industrial and social reform, and modern socialism. In less than two centuries there has occurred a complete change in political viewpoint. The average man used not to count at all; now he alone counts. The state is for him and his welfare, and he is to have the final say in all things. Meanwhile the second great undercurrent, the researches of scholars, went on. Not only was much knowledge added to the world's store, but it was conclusively shown that most of the accepted beliefs and ideas were wrong. The theory of the divine origin of customs and institutions, of the sanctity and infallibility of the powers-that-be, was exploded. It came to be seen that there was no necessity of continuing the old injustices, the old barbarism, inefficiency and folly, or any of the miserable makeshift that men used to ascribe hopelessly to "the will of God." Boundless possibilities opened before man with the advance of science and thought; the heritages of past ages were pushed from the path of progress; the human spirit was free, with a new world before it.

Perhaps the best word we have for the new spirit and viewpoint is *democracy*. This, however, has to be taken in a much larger than a political sense. The ideal and, to a large degree, the practice of today are also industrial democracy, social democracy, religious democracy. Criticism is the universal privilege, freely indulged in, and the only accepted criterion is, "How does it serve man? Of what use is it?" Such is the spirit of modern humanism.

Naturally, the old idea of God, developed, in spite of the prophets, by a reactionary Church in support of itself and the then all-powerful aristocracy, is no longer adequate. Scientific theologians have recognized this for some time. Yet the old idea persists. Strangely enough, men do not feel the urgency of the need for progress in religion as they do in other things. And the old still has a strong emotional appeal. It is linked with childhood and mother and death, and with hymns we used to sing long ago. There remains a certain sentimental attachment to the old God, which comes to evidence especially at funerals and revival meetings. But as a living force he has passed. People have lost interest in him. He is out of harmony with their new outlook on life.

It has been said, wrongfully, that the modern man is satisfied with his own works and therefore feels no need of God. Exactly the contrary is true. Self-satisfaction comes with stagnation, an element notably lacking in modern life. A large part of the unending motion that fills the people's days is due to their eagerness to get away from self, its emptiness and its questionings. But the modern man wants a *God that he can believe in*. In a thousand places, efforts have been made to find such a God. We may trust the new humanism to work out its salvation in this respect, as in others. No people can long remain a race of atheists, unless they are very degraded indeed.

The Great War brought revelations to many. It was a time of new religious fervor. The old war god was heard of, even in lands outside of Germany, but he was not taken very seriously. Dependence was rather on men and munitions. There was an absence of pious phrasing to a delightful degree. Nevertheless, God could be felt. He was thought about, and spoken about—much as we might speak about the president or a prime minister. For the time being, he promised fair to come to the center of human life. But it was not the old God. It was the God of Man. It was the sort of God, as one soldier put it, who would not be shocked if he heard a man swear! He had no delight in pious freaks, in prigs and prudes, nor in special religious atmospheres and all the rest that used to make Sunday hateful to little boys. In other words, he was no trifler. He was interested in big things—in freedom and justice and man's struggle for a larger life and a better world. He had no concern for the minor misdeeds of man, which punish themselves, nor for the minor pieties, which are their own reward; but he was there to back up any real effort of promise, where a man or a woman or a child was honestly trying to do his whole bit for man. A tremendous faith was bred in the midst of the agonies of the war. Nor was the object of it a Sabbath school God. He was a fighter, a comrade and a leader who was not afraid to get his boots soiled. And the demands he made on his followers were such as a leader of that sort would require. Donald Hankey's is but one of many voices that came from the trenches to stir us out of the complacency of an old belief that had ceased to do the world any good. A pathetic but burning appeal came to us in the little poem called, "In Flanders Fields":

"If ye break faith with us who die,
We shall not sleep, though poppies blow
In Flanders fields."

War is not a religion-maker. Essentially, it is purely destructive. It does not even breed courage. These finer realities have

to be present before, if they are to appear in the stress of war. The period of struggle is merely a test-time, a time of shock, when thought is awakened to full activity. The new theism did not originate in the war. It was merely stimulated. Thoughtful minds had long been busy with the problem of God. The problem was approached from many viewpoints. The critic, in his search for truth, discovered the evolution of the idea of God through Hebrew and Christian history. The hitherto accepted doctrine that certain current elements in the conception of deity were eternal and unchangeable was found to be untenable. The priestly element of theology was differentiated from the prophetic, the lower prophetic from the higher. The old doctrines of the fall of man and the plan of redemption were found to rest on a very doubtful basis. All this helped to clear the theological atmosphere of prepossessions and pointed the way to a more satisfying view of God. Scientists soon found that their discoveries were entirely at variance with the old theism, and they chose to believe what they were sure of rather than the theories handed them by the Church. But they also continued to struggle with the problem of God, and found him in the midst of the evolutionary process. The problem of God has been approached during the last thirty years largely from the viewpoint of the social reformer. The traditional idea was found to be totally inadequate to modern social need, and there was a renewed study of the Bible, which revealed a God-view held by the prophets and Jesus entirely different from that held by the Church of the day. Some of the great leaders of this promising movement were Washington Gladden, Walter Rauschenbusch, Henry Churchill King and Shailer Mathews, names dear to the theological student of today. Meanwhile, men of culture, engaged neither in theological studies nor in scientific research nor in social reform, began to feel around for a God they could believe in. A God as wide as life was needed, a God large in spirit, powerful without being arbitrary, a God close to man and with a purpose for man which could move man to enthusiasm. In other words, a God was needed who would be worth while for modern man. There sprang into being almost simultaneously a flood of theological books of an entirely new type and a large demand for such books. When the war came to press home to men's business bosoms the greatness of great things and the imperative necessity of attending to them, the movement toward the real God spread until it promised to include all men. But, with the end of the war came a reaction.

The reaction we are experiencing at this time is by no means a reaction to "the God of our Fathers," but a reaction from God altogether. The new idea lacks the proper organization, leaders and institutional backing that would make it effective among the

masses at a time like this. The Church, in its despair, is trying now this, now that of the new, but in the main it is still trying with all its strength to maintain the old. It cannot get away from its habits, customs and traditions; cannot give itself unreservedly to the new as the situation demands. The modern Christian finds himself in the peculiar position of being out of sympathy with the Christian Church! This is perilous for the future of man, for the only ones who could work for the Kingdom with any prospect of success are as sheep without a shepherd or, rather, as soldiers without an army organization. Still, the danger may not be as great as it looks, for the movement toward the God of Man seems to be one of those wide-spreading world movements that go on as irresistibly as the coming of spring. Evidence of this is seen in the remarkable unanimity of men of thought on the subject. Once a man has freed himself from hampering tradition, and has caught the spirit of the age, his idea of God seems to approximate that of others in like condition. Both Wells and Lyman, writing from vastly different viewpoints, take delight in pointing out this essential unanimity in thinkers of the widest possible diversity. In minor points they differ; in the main point they all approach each other. In other religions even, we see men reaching a standpoint not at all unlike our own. Wells compares this universal approach to the true God with the crystallization of the diamond out of an unlovely, heterogeneous mass.

In the characterization of the God of today there is a tendency to abstain from the superlatives of former times. We do not use the term *infinite* quite so glibly as it once was used. After all, the idea of an all-inclusive, all-knowing, all-powerful, everywhere-present being is an oriental idea. In the East, superlatives are an everyday commonplace. With them go absolutism, irresponsibility, caprice, cruelty and vice. H. G. Wells says definitely that our God is finite. He does not mean a small God, as Ozora S. Davis seems to infer in his comment in *The Gospel in the Light of the Great War*. He means a limited God. An unlimited God today is unthinkable, or, if conceivable, should be denounced as a tyrant of the worst description, playing with human woes and sorrows to make a little holiday sport for his majesty. Wells confesses that the idea is not new with him—he found it in the writings of William James. But we need not go outside the church itself for the idea. George A. Gordon, the much loved pastor of the Old South Church in Boston, writes in *Aspects of the Infinite Mystery*:

"The Reality is limited by its own appearances; it is therefore not Absolute; it is not the whole of being, it is finite. Religion, the Christian religion, admits no metaphysical Absolute. God and the souls of man are other and different. He is real and men and man's world are real."

Even Ozora S. Davis does not say that God is infinite. He says that God is *great*.

The conception of God as finite is necessary to the idea of him as a God who is doing things. This is the phase of God that the modern mind likes best. As a spiritual consoler the modern man will have none of him, but when deity is conceived of as a great power fighting hard, with and for man, toward better, bigger things, then he becomes an inspiration. He can, I think, be conceived of best in terms of military life, though he is not a god of war and bloodshed. He is a great commander, fighting against odds—not against a devil and his hosts, for the forces against him are not personal, they are the crude, unwielding, unthinking, heartless weight of a material universe. He takes an interest in every struggle that life makes, but his heart goes out to those who have learned to know him, be it ever so faintly, and who fight with him, be it ever so fitfully. He is their commander, trying to get them into line, to induce them to work together and to hit where it counts. He is the personal friend of each one of them, backing them, inspiring them, directing them. He condemns no one—he works rather to save men from condemnation. It is all too possible to ruin a life, to ruin the lives of multitudes, but that is not God's work. The punishment does not come from him. That belongs to the web of things, with which God himself is struggling. God may be an "all-seeing eye," but he sees not to condemn, but to find signs of awakening spirit. This view of God as creator, working hard against many difficulties and appealing to us for coöperation has found expression through many voices in recent times. Here is one from the trenches of the Great War:

"What will come out of this whirlwind? God alone knows. But what does the knowledge of these elements so diverse and so complex matter to us? For God is there. Let us be in his hand like matter in that of the artist. Each stroke with the chisel gradually rough-hews and refines us, rids us of our original coverings and brings us towards perfection. Ah! if we only knew how to let ourselves be chiselled by our Maker. Our crime—the crime of ignorance—is that we know not how to commit ourselves to him. It is as though the block of marble revolted against the sculptor."

It will be seen at once that creeds and sacraments and observances are as children's play in the sight of a God of this character. They are worse, as they have a tendency to be converted into soul-enslaving fetishes, which stand in the way of God's great work. Christ was quick to recognize that, and a large part of his effort was directed against these crystallizations of once living religious feeling. God's purpose for man is indeed salvation, but it is not

salvation by formula and works of merit. These belong to past ages of magic and mysteries. Real salvation is the enlarging of life, making it wider, deeper, more spiritual and more joyful, the overcoming of the sluggishness of mere matter and the crudity of mere brute force, the conquest of death. This salvation can be achieved only by a hard struggle, in which we work together with God. Nor can it be achieved in isolation, but only as men get together for this one purpose, and realize it for one and all. There is therefore no specially patented road to salvation. What is needed is a free use of all our faculties, concentrated on the best they are capable of, a sympathetic, harmonious working-together for the one purpose, and a trust in the guidance of God. Christ said, "I am the way," but, when asked for his credentials, he pointed to what he was doing, how the lame walked, the blind saw, the captives were released, and the poor had the good news told them. Here is our clue. The world is full of the lame, the blind, the captives and the poor, mentally, morally, spiritually, as well as physically. In saving them, we are ourselves saved, for we have found the way of Christ.

This brings us back to the idea of humanism. Says one writer:

"Humanism finds its fulcrum in the instinct to affirm that a part is greater than the whole; that man is the most important thing in the cosmos—to man."

The humanism that has been gathering force for several centuries may be defined as an effort to put man into his rightful place in the world. This could not be done unless man were developed to the full stature of all the greatness that is in him. And this has been the effort of humanism, often unconscious, often misdirected, but always renewed. Theology hitherto, and philosophy as well, made the mistake of assuming that truth was to be found in a ready-made, logical, comprehensible system. Paul's hint was forgotten:

"For we know in part, and we prophesy in part. . . . Now we see in a glass, darkly; but then face to face."

Humanism is not logical: it overrides logic for the sake of man, and in our inner being we feel that it is right. Under its spell the God of the older theists appears as a lifeless, shadowy theory. The popular God, the God of the Church, fares no better, for, measured beside man, he becomes a rogue, a bogey invented to frighten bad children. Modern humanism is relentless, it spares nothing, for the old fear of overhead powers is gone. This humanism, moreover, is not merely the possession of a few. More or less, all have felt it, and they are feeling it increasingly.

This making of man and his future the most important thing in the universe does not rule out God. The older gods, are laughed at or ignored, for the time has come to "put away childish

things"; there is less and less of trying to approach God in fear, with bribes and formulas; people frequently act as though God had ceased to count: but there is a powerful undercurrent, everywhere noticeable, toward a God whom we can trust, a man-size God, the real God. Humanism, in all its better moods, realizes that without God there is no future for man. It is reaching out for his friendly hand, knowing that there it can get a lift that will make possible all its dearest dreams, and more. A new faith is growing, a vital, farreaching faith, that will help man at all points instead of hinder. And slowly there is growing the conception of the new God, the God of Man. It is understood, of course, that the God himself is not new—he was there from the beginning, only misunderstood. As we look through the past, we find many prophets who understood him better than the rest of mankind. Some of them seem very modern indeed. The chief of them is Christ, who is to us as God himself, walking among men. It were foolish today to enter into metaphysical speculations concerning his godhood, but we may rest content in the consciousness that in him we have something more than a theory as to what the real God is like. The new humanism is gladly, joyously Christian, for never a greater, more consistent, more far-seeing humanist lived than was Christ.

II.

THE SOCIAL MOTIVE FOR RELIGIOUS EDUCATION.¹

PAUL R. PONTIUS.

It might be well to state at the outset that the subject which has been assigned to me goes on the assumption that religion *can* be taught. There are those who deny this by saying that it is caught, not taught. By religious education from a social point of view we do not hold that our relation to God is absolutely private, or that it deals with mysteries that are subjective, or that only by a grasp of these mysteries is a person prepared for his life in society.² On the contrary we hold that "the laws that underlie effective religious education are identical with the laws of spiritual growth."³ Those persons who "get religion," as is said in revivalistic Churches, are not educated religiously. We believe that the real "getting" of real religion is not independent of religious education.

From the viewpoint of historical development our secular education has grown out of the Church's plan for religious education. In primitive days there was no such distinction between that which was sacred and that which was secular. It was all sacred. With the development of science there grew up a distinction. Rain was not caused by a rain-god but by laws of atmospheric pressure and condensation. By the study of the physical world

¹ In working out this paper the following sources have been of great help:

Dr. Geo. A. Coe, *A Social Theory for Religious Education*.

Dr. Geo. A. Coe, *The Origin and Nature of the Child's Faith in God*.

Dr. Geo. A. Coe, *Classroom Notes of Lectures at Union Seminary*, 1916-17.

Dr. Harry Emerson Fosdick, *Classroom Notes at Union Seminary*, 1916-17.

Dr. Harry Emerson Fosdick, *The Meaning of Faith*.

Dr. Arthur C. McGiffert, *The Rise of Modern Religious Ideas*.

Dr. John Dewey, *Democracy and Education*.

Dr. Geo. W. Richards, *Social Postulates of Religious Interpretation*.

Dr. Walter Rauschenbusch, "Theology of the Social Gospel," *Religious Education Magazine*.

John Galsworthy, *Strife*.

Numerous Articles in *The Christian Work*, edited by Frederick Lynch.

The Gospel for the Working World, Harry F. Ward.

Christianizing Community Life, Harry F. Ward.

² Coe in *A Social Theory for Religious Education*, p. 76.

³ Coe, *ibid.*, p. 77.

on the part of men trained in the Church and Church institutions there came to be a great distinction between the sacred and the secular—so much so indeed that the laws which were found to be absolute in the secular world were put aside when that which was sacred was under consideration.

It was not, however, until the time of the Renaissance and the Reformation that the distinction became more marked. Before that time the Church was the mother of all learning and everything taught in the schools was given a religious tinge to prop up the claim of the Roman Church. The discoveries of Columbus and Galileo, the inventions and the determination of men to think for themselves broadened the breach. Bound by the traditions of the past the Church—both Catholic and Protestant—was not as pioneer as the scientists who were willing to break away from organized religion for the purpose of learning more of the truth about themselves and the world in which they lived. So great has been the determination on the part of these pioneers of truth that today secular education has surpassed religious education in method, thoroughness and efficiency.

By virtue of the fact that here in America Church and State are separated and because the State supports secular education, more study, more experimentation and wider attention on the part of specialists has been given to secular than to religious instruction. Consequently higher standards have been reached in our public schools, and a higher grade of efficiency is being required of our public school teachers. Every pastor here appreciates the fact that there is a wide divergence of standards existing between the public-school teachers in his town and the Sunday-school teachers in his church school. Back of our public-school teachers are normal schools, colleges and universities, manned by the keen minds of consecrated spirits who have built up their system of teaching on scientific truth. The world-view of these specialists in secular education is broad. They are open to fact, free to experiment and are not bound by tradition or lack of funds.

Our Church schools have not been so fortunate. There is no doubt that many of our Sunday-school teachers and pastors are consecrated in spirit. But it is a question whether their minds are so keen. Efficiency is difficult to achieve in our Sunday schools because the teaching force is limited and untrained or superficially trained; and in our Sunday-school system we do not have a truant officer. Our pastors have not been trained to manage a church school efficiently. The high standard set by the specialists in secular education has seldom been touched by our professors of practical theology in our seminaries, some of whom are not very wide awake, others of whom are bound by tradition and a limited world-view.

In a general way—and just now we are speaking in general terms—there are few teachers of religious education who can match such modern secular educators as Dewey and Thorndyke. Our religious educators have had too small a world-view. In fact it was more of a heaven-view than a world-view. The idea has prevailed that the Church's business in the religious education of the young and old was to pass on a cut and dried deposit of truth from generation to generation of sinful people who may or may not have experienced salvation at the confirmation altar, and who because of their regular or irregular attendance at church worship and Sunday school one day in seven live in this world in order that they might die happily, give alms and be charitable in this world so that in the other it might be said to and of them, "I was hungry and ye gave me meat." The motive of such religious education was thoroughly individualistic. The question of giving a fellow such a chance in this world that he can satisfy his hunger by the sweat of his own brow so that it will be impossible for a more fortunate person to give away meat because of the paucity of beggars or the needy, the question of this world, its international relationships, the injustices of our industrial system, the need of prison reform, the cleansing of politics and diplomacy, and the thousand and one things which our specialists in secular education would jump at as meat for their theories or planks to uphold their principles,—these matters and others which would arise from a plain facing of the facts have not been the primary concern of the conservative instructor in religious education in our seminaries and Sunday schools. Such persons lack the vision to work out a social motive. To prepare a person for Church membership which in turn will prepare him to die happily and enter into rest,—such a theory of religious education prepares people for a restful life here on earth.

This conservative and individualistic motive for religious education is the one by which many of our laymen live. A certain pastor was teaching St. Paul's Epistles to the Corinthians to his Men's Bible Class, pointing out on the map the journeys of the Apostle and drawing lessons from the letters of that great missionary of the Apostolic Age. After finishing that biblical study he decided to take up something which would deal more directly with social conditions of the present day. Accordingly Harry F. Ward's book *The Gospel for the Working World* was studied. One of the members of the class who employed all the workers in the largest factory in the town at as small a wage as possible, together with one or two other men in the class indicated that they enjoyed much more the study of St. Paul's epistles and journeys than Mr. Ward's studies on the injustices of the employer to the employed.

Dr. Harry Emerson Fosdick in his chapter on "Belief and Trust" in his book *The Meaning of Faith* (pages 83-4) tells of another layman who complained of social righteousness being preached from the pulpit. "An American business man," Dr. Fosdick writes, "not long dead, who hated any word from the pulpit about social righteousness, used to complain, 'Preachers are talking so everlastingly about this earth. I've done my best to get them to stick to the Gospel and not allow worldliness to get into the teachings of the Church; but the good old preachers have all gone to glory.' Yet this pious zealot," Dr. Fosdick writes, "helped wreck the finances of a great railroad system, and with part of the proceeds built a theological seminary."

Because the attitude taken by these two men seems to be quite common it is the belief of many persons that the Church as a whole leans more toward an interpretation of the Gospel which is more favorable to the capitalist than to the common man. When one thinks of present conditions and the Church in the light of the ideal and sees the colossal task, in fact the impossible task, confronting a capitalistic Church, one sometimes wonders what must happen if the true Gospel is to be preserved. At such times the dilemma which faces him is like this: either we ministers of a capitalistic Church in a capitalistic age are so afraid of our jobs that we are willing to be "at ease in Zion," afraid to face a Sanhedrin or a Calvary, and as a consequence compel God to give the real social Gospel of Jesus to the world by raising up another savior of the race from some humble manger or cattleshed or hovel in some of the industrial and unsanitary sections of our country; or else we preachers, no longer priests of a capitalistic Church but prophets of God in Christ Jesus, must forsake our boss-ridden pulpits, become traveling preachers without money or script, forsake our comfortable parsonages with bathroom and electric light facilities, preach on the street corners and cross-roads the downfall of an unchristian capitalistic Church in a capitalistic age, knowing that in God's sight a thousand years are but as yesterday when it is past, and that this capitalistic age must give way to a new order of society even as did the age of feudalism. Such is the dilemma which I venture to say has come into the minds of many of us who toil along and do not seem to get anywhere as far as this world's betterment is concerned.

But on thinking ourselves more into this situation now confronting the Church, we wonder whether such a catastrophic blow cannot be avoided. That our capitalists just now do not intend to put into practice internally or internationally the principles of our social Gospel is the conviction of many persons. And that the labor unions and other groups which have espoused the cause of the employed are equally as undesirous about practicing the

social Gospel is also evident from the present turmoil in which the world is now standing. Here, then, is a glorious opportunity for the Christian Church if she can loose herself from the shackles that bind her. If there is enough social leaven within for her to step into this situation with Jesus-like boldness, make a desperate effort to get at the implications to which the social Gospel must inevitably lead, preach and teach such a Gospel by knocking down the false distinctions implied in the phrase "capital and labor," and substitute in its stead a social relationship which will resemble a loving family more than fighting animals—if the Christian Church has enough social leaven within her to do this, then she will in her effort to save society save herself. By such a labor she will lose her own soul that she might find it in the larger realm—the kingdom of God.

It will be remembered, whether we like it or not, that the Church has usually been conservative and has seldom made any change, theologically or otherwise, until pressure was brought to bear from the outside. If it can be shown that the Church in the past has been able to adjust herself to situations in which she has been placed, hold herself together in spite of the humble beginnings she has had, then we think with the present motive of the leavening few who are now in the Church that she will not sink into oblivion because of the better Christianity of some organization which God would otherwise be forced to raise up to meet the present world need.

Let us see: In the early days of Christianity there was little attempt to christianize the social order. Church members expected the Lord to do it all in a speedy second coming. But when the Lord did not come, it was not long due to outside influences that the Church became pessimistic. This together with the ascetic tendency brought on monasticism, and the brotherly love of which Jesus spoke was brought down to the giving of alms and charity. The idea of changing the world to such an extent that alms-giving and charity would forever be unnecessary never entered the minds of churchmen. Yet the Church lived! Even though the Church became an ark of salvation with its whole sacramental system covering the strategic points of every person's life, yet she lived! Even though the blow struck by Luther was in favor of democracy and against the other-worldliness of the Church, and even though other-worldiness continued to grow in the Protestant Church in spite of the revival of foreign missionary effort, yet the Church lived and adjusted herself to the world about her. Then came the rationalists of the seventeenth and eighteenth centuries who protested against the special religious practices and extolled the common ordinary moral virtues. So people saw slowly that justice was what men wanted, not charity. And

when in the eighteenth century because of increased travel, enlarging commerce and better means of communication between different races and nations with the consequent increase of wealth caused by man's control of the forces of nature—when because of all of this the condition of the laboring classes was not bettered and they themselves became conscious of the glaring inconsistency, the Church lived and tried to adjust herself. Witness in this connection the work of Robert Owen, St. Simon, Frederick Maurice, Charles Kingsley, Thomas Hughes and later Carlyle and Ruskin who began to get at the social content of the Gospel. Most of these men thought the reform could be made from above rather than from below. With a new class-consciousness having come into being it was not long, however, before the working classes saw that they must fight against the upper classes if they would get anywhere. This class consciousness was nourished by Karl Marx, the father of international socialism, who in the language of Dr. McGiffert, "upon the basis of an elaborate study of history—undertook to demonstrate that socialism is the result of natural economic forces, and is the state of society to which western peoples are inevitably tending." To Marx socialism was "simply another stage in the development of human society to which modern industrialism and capitalism are rapidly carrying us" (pp. 265-6). As the result of this, many of our modern socialists are alienated from the Christian Church. Marxian socialism, which is "avowedly materialistic" has had thousands of followers and many of them former church-members or people who leaned toward some form of organized Christianity, but who now deny the existence of God and the family idea which the name "Father" which we apply to God would imply. But still the Church is trying to adjust herself to this situation even though we are being accused of being capitalistic.

The question then is this: supposing the Church has been and is now capitalistic, can she be socialized to such an extent that her capitalists within and the Bolsheviks and socialists without can be brought together for the establishment of the Kingdom of God on earth? That is a big job. It almost staggers a fellow. Our answer can only be one of faith based upon facts of history. If the Church could start with its humble beginnings and become hellenized and still live, Romanized and still live, monasticized and still live, protestantized, rationalized, modernized somewhat and still live, then surely she ought to have enough power of adjustment when a crisis like this one arises where the Christian duty is obvious, to loose herself from every capitalistic grip into which she may have fallen in her long history of nineteen centuries and *teach* mankind that we are all one family, a divine co-operative commonwealth, that we are members one of another,

that no one or no class can say "I have no need of you," that the life of every person is necessary in this world-family, that though we have different talents and abilities, yet we are all free and equal as is every child in every family, that the man who uses his mind works as well as the man who uses his hand and that the man who uses his hand must have some mental training before he can use his hand. The relationship is to be based on each one's respect for his neighbor as a man. Cannot the Church *teach* that we are all one family without looking on the capitalist in the pew with more favor than the common man as though he was a special privileged person or a favorite? In God's family there are no special privileged, no favorites; every member of the family must get a square deal and work and coöperate for the benefit of the whole family. That the Church has failed in her history to carry out all that this implies, we do not doubt! The fact has been that the Church herself did not know the social implications of the Gospel she had in the New Testament. I do not believe that even now we know all the implications of our social Gospel. It is too far ahead of us; but we can know enough if we are willing to learn, teach and work.

The only way the present situation can be met is by education in which the social motive is paramount in everything which the Church undertakes and does. This social motive means that some of us have to get a different idea of God. It goes on this assumption that God is in this world far more than he is out of it, and that he is at work through human beings to establish a family relationship in our international, national, political, industrial, community, home and every other relationship in which human beings are forced to live by virtue of the fact that they are human beings and must live with each other. In the language of Dr. Coe, "The dwelling-place of the Highest is not apart from but within the brotherhood, which is the family of God, and the kingdom of God." Dr. Coe continues, "I find neither psychological, nor ethical, nor metaphysical footing for the idea that I can have relations with God in which He and I are isolated from all other society" (p. 164). Dr. McGiffert writes that the social emphasis suggests "the socializing of the deity by recognizing God's connection with men, or better the enlarging of humanity by extending the boundaries of society to include God as well as man." Hence it is that "both virtue and vice are social products; that no man is solely responsible for his own sin any more than he is for his own goodness. . . . The old notions of human sin and divine punishment, of conversion, sanctification and redemption are all undergoing transformation. . . . The old doctrine provided for the inheritance of sin but not for the inheritance of virtue. If sin is social, virtue is too. If sin is inherited, virtue

is too. If the one is a social product, the other is also. If there cannot be an isolated personality, or an isolated character, there cannot be isolated salvation. Nobody can be saved *from* society, he must be saved *with* it. . . . Under the influence of the modern social emphasis we are coming to see that it holds in both cases, and as much in the one as in the other; that salvation as well as sin is a social conception; that no man can be saved of himself or to himself alone; that to be saved in the full sense of the word means to be part of a saved race; that anything short of a redeemed humanity—of a human society Christianized through and through—is unworthy to be the aim of Christian effort, and that apart from such a Christianized society there is no real and abiding salvation for any man.”⁴

Evidently, then, the environment is the field of action for the social motive. Dr. Henry Sloane Coffin has a phrase that is catchy yet full of meaning. He says, “A saved society saves souls, and saved souls save society.” To be educated religiously is to study Christian principles and apply them to social relationships. Religious education includes the expression of the Christ-spirit not by external pressure but by internal compulsion. “Our practical concern,” says Dr. Coe, “is not merely to produce sincere belief in God and immortality, but to make our pupils *yearn* for God and the complete triumph of His social desire” (p. 83). This application of Christian principles to social relationships, this yearning for a better world here on earth coming from the heart by internal compulsion, we must have; but that yearning must be expressed in action. It is bad pedagogy and psychology to create a desire and allow it to waste away without guiding it into action. And it is right here that our individualistic idea of religious education falls down. The world is the field of action. Our environment must be changed in order that society with Christian relationships between nations, in nations, between political parties, business firms, capital and labor, Church and State, between denominations and between the differences in community and home life might become more helpful for individual souls growing up into young manhood and womanhood in that society to work out their salvation through the added help of their environment. It is the environment of thousands of souls pledged to Christ verbally that cools down the ardor of that yearning within them which they once experienced. Although we are to be educated *in* our environment, we ought always to remember that environment itself is powerful educator. The social motive at work in the environment will help tremendously the *will to do right* on the part of every individual to find expression. Too many souls—even from presidential and senate chairs down to the humblest seat in a workshop—are weak when it comes to the

⁴ McGiffert, pp. 276-7-8.

exercise of volitional powers in an environment which reeks with rotten diplomatic, political and commercial antagonisms, let alone an environment where weak souls live in slum sections, work in unsanitary sweatshops and under an economic system which permits one tenth of the people to own nine tenths of the land of the Republic.

Let us take the advice of one of our secular educators, Dr. John Dewey. He says, "The development within the young of attitudes and dispositions necessary to the continuous and progressive life of society *cannot take place by direct conveyance of beliefs, emotions and knowledge. It takes place through the intermediary of the environment*" (p. 26). Yet many Christian preachers have been trying to create within the young attitudes and dispositions by the direct conveyance of theological beliefs, religious emotions and a mere rote-knowledge of the Bible. No wonder the Church has been unsocial in the past.

In this connection one ought not to be surprised at the actions of some of our politicians who are church-members. Likely they have been left under the impression that religion is belief in dogmas, an emotional experience or a knowledge of the Bible. Religion to them does not have much to do with conduct. And with what result? Their environment of political partisanship and chicanery has moulded them so much that party is put above principle. If Jesus was right that men are known by their fruits, and if the principle of Mr. Dewey is correct,—then the pagan political environment in which our senators have been brought up has been more powerful in the moulding of their characters and principles than their narrow, individualistic and antiquated religious training has been. If the Church wakes up to the extent that the politicians, diplomats and senators of tomorrow will be brought up on religious education that is social, then we will have some Christian politicians and senators. Our environment will demand it.

And here we touch upon one of the unfortunate situations with which the missionary to a pagan land must deal. The missionary is one of those strong souls who has risen to such a standard of spiritual excellence that he is driven to the foreign field in spite of protests of friends. He goes and tries to win souls for Christ and to create an environment in which Christian character can be achieved; when along comes an unscrupulous business man or politician from America and practices principles which are anything but Christian. In the face of such a situation what must be the mental process of the missionary but this, that that business man or politician from Christian America must have had a very poor training along religious lines. How often this thought has run through the minds of Christian missionaries in Mexico and China

it is impossible to tell. But listen to Mr. Frank A. Vanderlip who recently returned from Japan as he writes these words in a recent issue of the *Outlook*: "There was an humbleness of attitude, a desire for sympathy and guidance, that *made one feel ashamed to remember how frequently the conduct of western nations fails to square with Western ideals.*" Why this shame on the part of Mr. Vanderlip? The answer is to be found in the poor religious training which western nations have had, for it is religion and religion only that squares conduct with an *ideal*.

There can be little doubt to my mind that the present plight of the Christian nations of the world internally and internationally is due primarily to the fact that the religious training of their Christian people, including their politicians, capitalists and materialistic socialists, has lacked the social motive.

Enough has been said to show that the greatest need of the whole world today is religious education which is socially motivated,—not the kind that gives a passport to people when joining a certain denomination and at their death admits them into another world, but the kind whose passport is a trained and continuous experience of salvation in Jesus and whose program is above denominationalism and must be worked out in a very definite social way. To the question, What about death and the heaven hereafter?, that might be asked by some person of the old school our answer is that that is not our concern. God will look after that part of eternity anyhow without our worrying much about it. Our task is to *teach* people to observe all that Jesus commanded for He is with us always. This is a task which is thoroughly social in character. Its program is for this world primarily. The result of such a program that seeks first the kingdom of God here on earth will naturally prepare us for the kingdom of God hereafter. Our concern is the job, not the reward.

Most of us gathered here are ministers of God, preachers of the Gospel of Christ, prophets of a better day here on earth. All of us have been brought up on the theology which because of its freedom in search for truth and its study of the Scriptures from an historical and critical point of view is one of the primary causes of the present unrest in the Church in the face of present world-need.

With this theological background there is certainly put upon us a great social responsibility. Let us think of some of the ways by which we can in our parishes and limited fields develop a religious education which is social in motive.

I. Immediately there flashes into the mind the teaching function of the pulpit. Our weekly duty is to prepare two sermons for people who are under the sound of our voices most of the

Sundays throughout the year. In emphasizing the teaching function of the pulpit we would not belittle the task of teaching our people reverence, respect for God's house, beauty of form and worship. Such teaching is not, however, as distinctively social as is the teaching function of the sermon. When speaking of the teaching function of the pulpit we have in mind adults. The Junior Congregation is a good thing, but it is simply a device to supply a need not provided for by our undeveloped church schools.

The privilege of preaching to the same people throughout the year offers a splendid opportunity to the preacher to exercise the teaching function in his sermons. Usually the emphasis is put on the denunciatorial element. We would not minimize the value of an Isaiah- or Amos-like motive in preaching, as is often voiced in our day by an S. Parkes Cadman in real life or a John Hodder in fiction. Nor would we detract from the inspirational type of sermon, the most outstanding advocate of which in our time is John Henry Jowett, recent pastor of Fifth Avenue Presbyterian Church but now of London. These elements have their place. But it is our opinion that in the face of the present world need for religious education that these elements should give way to the teaching element. It is not that our sermons must be uninspiring in order to teach or that they must lack the element of moral indignation in order to instruct. The fact is that a preacher cannot teach when he simply raves about the sins of mankind; nor can he teach when he spends most of the thirty minutes trying to inspire people by descriptions of "lacey clouds" and "shy violets." A denunciatory sermon without the teaching element sinks into mere negation, and an inspirational sermon without the teaching element degenerates into emotionalism or empty prettiness. And the sermon which aims simply at the imparting of knowledge becomes a lecture. The proper blend of these three elements should be cultivated in those formative years of a preacher's life, the three years spent in the theological seminary. The ordained ministers of our Church who have this blend could, I imagine, be numbered on the fingers of one hand.

With regard to the need of a teaching pulpit whose motive is social, what are the facts? Go to the Armies and Navies of Great Britain and the United States. What has been the experience of chaplains and Y. M. C. A. secretaries who have been in contact with eight million young men who spoke the English language? What do the questionnaires from these young men show? It is the woeful ignorance on the part of young Americans and Englishmen of Christianity, the simpler matters of the Christian faith, the Bible, the Church and the affairs of the Kingdom of God. Even though these men in the service were selected on the basis of physical fitness (and the draft took them from your congrega-

tion and mine) yet hundreds of thousands of them came from the Christian home and the Church. One observer in England said that most of the men in his regiment had been brought up under Sunday-school and church influence. The committee appointed by the Archbishop of Canterbury to look into this matter made its report in book form entitled "The Teaching Function of the Church." The fundamental thought running through the whole report was the stressing of the necessity of the Church giving all its time to the teaching function. Here is one instance: "The pulpit should become a teaching pulpit." Miss Herrman in her book, *Christianity and the New Age*, emphasizes the same need. She says: "The supreme need of the ministry today is to recover the teaching function." It is stated by her that "one is haunted with the suspicion that even the *low* degree of fervor and zeal found in the Church today has not sufficient reality behind it, is not sufficiently rooted in vital knowledge to justify it as an authentic movement of the soul. What does the average church-goer really know of Christ as one who recreates the soul at its central depth; to what extent has he entered into the purposes of the kingdom; what grasp has he of the world-wide sweep and the intimate workings of redeeming love that could create an increase of genuine passion as distinct from nervous emotion? . . . The pulpit that abdicates its teaching function today is on the way to kill the ideals it most strenuously advocates. To teach in the fullest sense of the term, leading people into the truth and not merely describing the outward vesture of truth, to teach with the combined fearlessness and awe of those who dare to trust the Spirit's guidance, *is the only salvation for the pulpit.*"

And you have heard of such names as these, Bishop Talbot, Professors Cairns, Garvie, Oman and Peake, and Doctors Hodgkin, Oldman, Selbie and Streeter. The sound of these names is familiar to us all. These men after examining the questionnaires signed by the soldiers are one in the conviction that the Church of today and tomorrow as well as the pulpit must become a teaching Church and pulpit.

I think I am safe in saying that at present there are more people who come to Church worship than to Sunday school, many of whom never see inside of a Sunday school. How are these nominal Christians going to be reached if not through the pulpit? That our regular Church attendants including our elders and deacons know very little about Christian truth is the conviction of my own experience and doubtless yours. Shortly before one of my catechetical classes was to be examined one of the candidates, the son of one of the elders, asked me before the members of the class whether they might ask the Consistory some of the questions that the Pastor would ask them, knowing all the time that

he knew more about the Bible and some of the fundamentals of Christian truth than did his father, an elder in the Church.

This is the condition you and I are facing; yea, this is the condition that the Church of Christ is facing. Is it any wonder that Church members fail to practice a social Gospel of which they know nothing! The imperative demand upon us preachers is that we teach. It must be done in every sermon, and each sermon ought to be linked up with the other running through a six-months season or even throughout a year. If, as it was said to Dr. Frederick Lynch after he had preached in Carrs Lane Church, Birmingham, England, "Under Dr. Dale this Church could have passed an examination in Christian doctrine, and under Dr. Jowett it could have passed an examination in the Bible and biblical teaching," why can't we preachers of the Reformed Church have that said of us? It may be that we have no Dales or Jowetts, but we can at least try if we are willing to work. Such a definite plan of preaching suggested by the Forward Movement had back of it the teaching idea. A study of the principles of Jesus, His Parables, Church History and the many books of the Bible furnish subjects enough for a preacher to preach upon all the days of his life,—and not only to preach, but also to teach with a social motive. What better material for social preaching can be found than that which a study of the prophets furnishes? Many of our present situations which a teaching sermon should meet are paralleled by the circumstances that brought forth the utterances of prophets. Happy ought any one of our preachers be if it could be said of him as it was said of George Adam Smith a year or two before that famous edition of Isaiah in the Expositor's Bible came out: "If you want to hear anything about Isaiah, go to hear George Adam Smith." It has been said that he preached for two years on nothing but Isaiah. If we had more such teaching preachers, the John Spargoes of today might change their minds.

II. Very little of our preaching reaches the children. Most of it enters the ears of adults. It is much more easy to teach a young dog new tricks than an old one. Certainly, then, the most encouraging hope for the minister of the Gospel is with the young rather than with the old. The concern of all religious workers in our country should be our twenty million school children. A writer in a recent number of the *National Geographic Magazine* says: "Let us visualize them as marching some fine morning four abreast across the continent from the Golden Gate and see how long that line would be. Here they advance across the Sierra Nevada and the Great Basin, between the snow-covered peaks of the Rockies, down across the Great Plains—marching steadily on—crossing the Mississippi, passing the headwaters of the Ohio, through the storied Appalachians to the nation's capital—an un-

broken line, four abreast (walking a little over a yard apart) across the United States with several thousand left over in San Francisco for good measure. There they are, the school-children of the United States—with golden hair and brown hair, black eyes and blue, with rosy lips and springing step, all marching together in the army of the public schools."

From our point of view what are the facts about this army of children? Are they becoming Christian soldiers marching as to war?

Only ten million of them receive any moral training at all. As they are all growing up juvenile crime is on the increase, increasing in fact faster than our population. Our jails are crowded and divorce is on the increase. Spiritual illiteracy is found everywhere among them. And of those among them who are of Protestant parentage only one half attend one half of the twenty-four hours of religious instruction throughout the year which we Protestants offer and toward the maintenance of which we give only two cents out of every dollar.

During the French Revolution the streets of a certain city were crowded by a company of school-boys who carried a banner on which were written these words: "Beware! We shall grow up!" How are our public-school children growing up? Pagan or Christian? Think of it, Brethren, these twenty million children "shall grow up"! But how?

Protestants with an unsocial religious education motive cannot answer that question. Those who have a more social motive see that there are two things to do, but how to do them is a question before which they quake in unpreparedness.

(a) There are those who see that we must correlate week-day religious education with public school education. Many plans—such as the Gary, the Colorado and the North Dakota—are being tried. Nothing definite has as yet been arrived at. I regret that I have not heard from Mr. Harry Wade Hicks, the superintendent of the New York City Sabbath School Association, who is out of the city just at present. In response to my letter, Dr. Henry Sloane Coffin writes concerning the New York City situation; "The plan of which you speak has not been definitely decided on and at present the intention is to introduce it not before next February. There is nothing, therefore, on which I can base a report. . . . We are working now at a course which will not duplicate but supplement the lessons in the Sunday school. I understand that the system has been in operation in Rochester for the past six months and would suggest that you apply there for information concerning their experience."

Accordingly I wrote to the superintendent of public schools at Rochester, Mr. Herbert S. Weet, who in replying enclosed a copy of the letter which he mailed to every parent in Rochester. It is as follows:

DEPARTMENT OF PUBLIC INSTRUCTION,
ROCHESTER, NEW YORK.

January, 1920.

To the Parent:

At a recent meeting of the Board of Education the following resolution was passed concerning religious instruction:

"The importance of religious instruction both to the individual and to the country, is generally recognized. By common consent, however, the free public school system of this country cannot teach religion. The responsibility for such instruction must rest upon the home and the church. But the public school can and should co-operate to the limit of its power with the home and the church to the end that the greatest possible number of our boys and girls may receive effective religious instruction.

Under the single teacher plan of school organization that usually prevails in the elementary school, it is necessary that all pupils should remain in school during the entire day. But under the subject departmental plan of the upper high school, the subject-group departmental plan of the junior high school, and the semi-departmental plan now operative in some of the elementary schools, it is practicable, under certain conditions, to allow pupils to leave the school for a period of religious instruction without thereby interfering with their normal school progress.

Therefore, Be it Resolved:—That upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the Board of Education co-operate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the Board of Education may require."

The North Presbyterian Church, located at Fulton Avenue and Locust Street, is the first to make application under this resolution. This application has been approved. One class of seventh B grade pupils will be formed. The number cannot exceed thirty.

You will note that the school will not excuse pupils for this purpose except upon the specific request of parents. If you desire to register your child for the course, please fill the enclosed card and return it not later than Friday of this week.

Very truly yours,
HERBERT S. WEET,
Superintendent of Schools.

In his letter to me Mr. Weet writes: "The first class was established last February and so we have had but one half year of experience. We are in hopes that the matter will prove to be successful but, of course, our experience is too limited to warrant any conclusions at the present time."

So as to the method of correlating religious with secular education we are "up in the air." The task is colossal, but it shows that we are taking a step in the right direction; and for two reasons viz., (1) it is an effort to socialize our religious educa-

tion, and (2) perhaps it is the best way to break down traditional religion.

(b) The second thing we ministers should do and which would at the same time prepare for the coming time of week-day religious instruction is that we improve what we already have.

We need to conserve our time. We could make the twenty minutes or half hour we now have for teaching the Sunday-school lesson a much longer time if we would omit the singing of hymns that are many and jazzy, strike out the speeches by a visitor or superintendent, the "special occasions," long and aimless prayers, interruptions by the secretary and other common unnecessary distractions. Every minute of Sunday-school time should be educationally used.

It is necessary also that we do away with organization-machinery. The functions now fulfilled by the Christian Endeavor Society, the Heidelberg League, Young Peoples Missionary Society or Auxiliary, etc., will be fulfilled by the Church School. Why not hasten that day by replacing such organizations generally officered and managed by the same persons with a more efficient and far-reaching Church-school program? In the face of week-day religious instruction that is sure to come such organizations are doomed anyhow. The value of such organizations will be conserved by the Church School.

By conserving time and saving machinery we can do away with wasted energy, have more snap and do more real social work. Deliberate social expression can be more effectively planned and carried out. The organized class with its entertainments, socials and service; the giving of gifts to the needy rather than the receiving of them at Christmas time; the social worship in which the hymns of the ages replace the jazz of our day; the well selected scripture passage that supplies definite local needs; the individual participation that trains in the leading of worship—when this sort of thing is carried out by superintendents and teachers trained by us pastors—then we will be better prepared for the coming time of week-day instruction. This, it strikes me, is our present and most imperative need.

III. We have spoken of the social motive showing itself in the minister's preaching and his Church school. But the kingdom of God is bigger than any pulpit or school of any parish. The *Community* is the place a socially motivated religion will naturally show itself. The pedagogical progress of the Church school is not complete until it shows itself in community action. Community actions is its crown. No religious impression should be made unless expression comes therefrom. This is what true religion is. It is life, and there can be no life when action is divorced from classroom work.

There are few communities in which there is one Church which

can be called the community church. So the first thing that socially motivated religion demands is coöperation of all the churches in the community life. Theological and historical differences need not figure.

The coöperation of the Churches with existing social agencies both by verbal encouragement from the pulpits and the furnishing of assistance from church-members is a part of religious education. The promotion of Baby Welfare Clinics, the Abolition of Child Labor, Sanitation, the Problems of unemployment, Housing and Vice, Community Recreation that includes anything from playground activities to the conducting of supervised dances and dramatics, the organization of a Chamber of Commerce, the cleansing of local politics,—these and many other activities are those which the minister should not only encourage the laymen to see are the crown of the religious education process, but also if necessary because of a lack of leadership should take an active part in such community welfare himself. A minister has no business trying to make social impressions on his people and plan for their expression, unless he himself is willing to be judged by the same principle even though it may mean that he must go swimming with a group of boys or don a baseball suit and equal any two-base hits or home-runs smashed out by the town ruffians with whom he plays and who never honor themselves by stepping inside of God's house. If a minister can christianize recreation whether it be on Sunday or week-day, or any other phase of community activity he is giving his fellow citizens *life*, even though those people who are the recipients do not belong to any Church. And that is religion. This is what Harry F. Ward means when he writes in *Christianizing Community Life*: "To Christianize community life means to permeate all its activities and relationships with the principles and ideals of Jesus. It means to make the whole of life religious, so that there shall be no separation between the spirit of worship in the community and the spirit of its play, its work and its government."

Now it is obvious that no preacher of the social Gospel of Jesus can stand up against such a program unless he himself is socialized. The social motive demands that we preachers never be mere bookworms. A minister must be able to meet people, talk to all kinds and classes, work with them and play with them as well as teach them verbally from his pulpit or through his Church school. The person who cannot do that will never be a success in the modern ministry, I do not care whether he wears half a dozen Phi Beta Kappa keys.

At one of our Spiritual Conferences not long ago a conversation was overheard between two of our preachers the substance of which was that they could not understand why it was that such

and such a person who was of very mediocre scholastic standing in college and seminary should be making such apparent success in the active ministry. The reason to some of us who stood by was obvious. That fellow was a social being; they were not.

Do not misunderstand me. I am not belittling the scholarly person. I am simply stating that preachers who are bookworms and cannot meet and move people in their own community will do very little in helping the Church in her present plight. A noted teacher of Princeton made a statement to the effect that as far as philosophizing and thinking is concerned this age could add nothing to civilization over and above that given to mankind by the ancient Greeks; but that the contribution which this age can give is that which is social. That being the case, it is obvious where the duty lies of those persons whose business it is to make a contribution to the age in which they are living.

We have considered the social motive of religious education and the way it relates itself to the Minister in his preaching, Church School and Community.

Mr. H. G. Wells writes in his *Undying Fire*: "The end and substance of all education is to teach men and women to fight the battle of God." Some people think we preachers are poor fighters. John Spargo is one of them, evidently, for it is his opinion that "never in the world before was there a class commanding such a vast hearing and exercising so little influence." We preachers are heard, he thinks, but no results are forthcoming. Either we do not speak the truth and neither we or our people practice it, or else we, like the scribes, speak with no authority.

But be that as it may, of this we are sure, Jesus of Nazareth was God's greatest fighter. His social Gospel comes down to us from the past the kernel of which is his Sermon on the Mount. Its social implications not one of us, let us acknowledge, fully realizes. At the close of that sermon the Master emphasized the social motive of His Gospel when he compared those who heard and did *not* to the man who built his house upon the sand. His encouragement to those socially minded persons who heard and acted accordingly was that they were building on a rock.

Now Phillips Brooks once said "All that we have to do with the past is to get the future out of it." The social motive is in Jesus' Sermon on the Mount. We may not understand all the implications, but even for the ignorant the immediate future can be found therein.

After preaching that sermon the people were astonished at Jesus' teaching. Never had they heard it in that fashion. Such a socially-minded preacher today will contribute something to the present age. The common people and even the John Spargoes will hear him gladly.

GETTYSBURG, PA.

III.

A THEOLOGICAL CURRICULUM FOR TODAY.

ALLAN S. MECK.

In Xenophon's *Memorabilia* Socrates is pictured as satirizing a self-assertive youth who, without instruction and experience, offers himself as a physician. You may recall the words: "I, O men of Athens, have never learned the medical art from anyone, nor have been desirous that any physician should be my instructor; for I have constantly been on my guard not only against learning anything of the art from any one, but even against appearing to have learned the medical art; nevertheless, confer on me this medical appointment; for I will endeavor to learn by making experiments on you." The Professors of the Seminary, present this evening, no doubt feel toward the writer of this paper as Socrates felt toward that bumptious Athenian youth, Euthydemus. Those upon whom rested the responsibility of selecting the subjects and speakers, assigned this topic to me and not to one of the theological Professors, for the simple reason that they desired a "voice from the crowd." So this Committee, choosing almost at random, drew me forth. In this paper I am not ambitiously trying to solve a great problem, I merely wish to do my little to stimulate our thinking and to appeal for definite and calm consideration of a great, pressing, positive task, the preparation of young men for the ministry.

"There is an itch abroad just now to work for reforms. Everything is being overhauled, from systems of theology to boards of alderman. Many leaders assert that the social order is rotten, the industrial system is accursed, the ecclesiastical regime is ripe for burning. There is a hubbub of discordant voices, each voice screaming out a panacea, and promising the golden age."¹ (I have neither a panacea for an illness nor a promise for the golden age.) I know that great institutions are and must be conservative, for they are custodians of values they dare not put into jeopardy, and while it is not likely that there will be revolutionary changes in our theological curriculum, there is and will be more and more a *decided change of emphasis in doctrine and programs*. No one who thinks seriously is quite sure just what the course of studies should include. Just as it is not the duty of ministers today "to discuss the details of economic and political theories, or to work

¹ *Quiet Talks With Earnest People*, Charles E. Jefferson.

out policies for nations, or plans for business enterprises;²² just as it is not the business of the Church to do so much with programs as with motives, attitudes, dynamics, ideals, so it is not within the province of this paper to outline a curriculum in detail. I simply want to express the hope of the active ministry and do my little to aid in its direction toward them.

Some years ago, discussing the weakness of the modern Church, the late President Hyde of Bowdoin College, speaking at the International Council of the Congregational Church in Boston said: "The trouble lies in the seminaries. They are antiquated institutions cumbered with obsolete methods of instruction. The professors are on the whole fossils who persist in teaching all sorts of ologies which the world has long since outgrown, and in which men of today have no sort of interest, and if we are even to have a new set of ministers capable of effective preaching, we must overhaul our seminaries and breathe into them a fresh breath of life." So said Professor Hyde and there are many who agree with him. There are others who feel that the weakness of the modern Church lies with the ministers, saying: "The ministers are not of sufficient caliber to fill the positions whose duties they attempt to perform. The seminaries do as well as they can, considering the poor material on which they are obliged to work. The professors are wise men, and the courses of study are superb, but no school can make first-class preachers out of third-rate men." I am inclined to think that neither of these explanations cover the case in point. After a careful investigation of the curricula of our leading seminaries I am convinced that many of these schools are awake to their task. As to the decadence of the pulpit, of which we hear so much, that is, at least, a debatable question. That the pulpit is not as effective as it ought to be, that is not a debatable question, and toward that effectiveness the seminary must contribute a larger share.

The Church faces a great opportunity. She always has, but she has not always been as conscious as she now is, of the vastness of her task or its urgency. The recent world upheaval has made evident to all thoughtful men the supreme importance of religion and religious institutions. Even men who have not hitherto been disposed to value highly the Church are emphasizing her present importance. While to the superficial observer it might seem that the outstanding teaching of this recent catastrophe is the impotency of the religion of Jesus, to the more thoughtful cause of the world-war was the refusal of the world's rulers to apply the principles and ideals of the Nazarene, and the failure on the part of the Christian Church to press home upon the consciences of men the Christian principles of service, sacrifice and good-will.

²² In *A Day of Social Rebuilding*, Henry Sloane Coffin.

"The catastrophe reminded clergymen that their supreme business is to proclaim the principles of brotherhood and good-will and laymen that their crowning duty is to do what lies in their power to work these principles into the life of Society and the policy of the State."³

The imperial task of the ministry, as I see it, is "to teach the people how to live together in God in families, industries, nations, and in the earth-wide brotherhood of mankind;"⁴ For that task the Church needs adequate and competent leadership. One of the many findings of the Conference of the 158 representatives of Theological Seminaries held at Harvard in August of 1918, was the emphasis of exercising great care in maintaining a high standard of qualifications for the ministry, in view of the great problems and huge tasks that will confront the churches in this day of saving not only the individual but also the social order. The new world will demand a much wider service of the Church than has the order which is passing. The Church must have a ministry that by native gifts, spiritual vision, moral intuition, sympathy, daring and sufficient training, is fit to lead her and the constructive forces of society to reconcile the world to God. Nobly minded and specially trained young men are the need of the hour. Thus one of the first duties of the Church is to recruit her ministry, trained in an institution with adequate equipment, qualified scholarship and evangelical passion. I am convinced that the seminaries of the country are eager to serve the new age with the kind of ministers needed. But no Seminary can do that unless it is given adequate support. No institution can remain stationary and live. The fact that our seminaries have needs indicate that they are very much alive.

For my immediate purpose I will consider the ministry of the scholar, the seer, the sanctuary, the shepherd.

The Ministry of the Scholar, or the Ministry of Teaching.—I think Dr. William H. P. Faunce rightly maintains that the educational ideal of the ministry is the original conception of the ministry of the Church. That indication we have in the far-reaching commission, "Go ye and make learners of all nations." The minister must be so trained in our seminaries that the world again may say, "We know that thou art a teacher come from God." The liturgical conception of the mediaeval church, the magisterial conception of the Puritan, the forensic conception of men like Bassuet and Massillon and Liddon—all must give way to the educational ideal. When a man must produce a weekly output in the pulpit, he will fail, miserably fail, with any other conception of his calling. The weekly presentation of facts, ideas, and ideals,

³ *What the War Has Taught Us*, Charles E. Jefferson.

⁴ *In a Day of Social Rebuilding*, Henry Sloane Coffin.

is an irresistible process to change the hearts and lives of men and the order in which they live.

But a teaching ministry demands a high grade of scholarship. I have little sympathy with the superficial attitude which decry's Hebrew, Greek and theology. To their everlasting credit the seminaries have always given these departments a prominent place. The greatest intellect in the department of ethics and theology and philosophy and his day was Principal Fairbairn of Oxford. At the footnote of one of the greatest chapters, published in England, is the statement that he once preached the chapter in the chapel of one of New England's greatest colleges. As his hearers were university men he supposed that he could give his entire discussion. The president forgot to tell Principal Fairbairn not to preach over twenty-five minutes, because there was no intellect there capable of holding more ideas than could be received in that time. Although the man was representing England and was a scholar, aged and white, the juniors and seniors about to be graduated, at the end of the first twenty-five minutes of the principal's address, began to roll marbles on the floor, and afterwards tossed their hymn-books one to another, until the mighty thinker gave up in despair. The scholar had some of the great ideas of the world in that chapter, but the students had no receptacle in which to carry them home.⁵ We could say with Emerson, "A little jug is soon filled." With that attitude toward strong meat our seminaries dare not be tintured. While all other professional schools are offering curriculae which demand the exercise of gray matter more and more on the part of the student body, our seminaries must not become "finishing schools" with select courses as near-cuts to the ministry. The task of leading and moulding the thought of the new age demands thorough scholarship, sound learning. Hebrew, Greek, Church History, Theology, are foundation stones in our building of ministerial preparation. They deal with roots. Let primary truths have the primary place; let them be princes in our curriculum.

We want not less theology, but more theology. Today religion is challenged to an enlarged outlook and a wider range. Theology must always follow the movements of religion. A case in point is the new religious experience in the social order. Theology must furnish an adequate intellectual basis for this social gospel. It is a rich religious experience. Theology must furnish a working basis for the program of the kingdom of God on earth. We must look for reconstruction at this point. I believe theology has enough vitality to adjust itself to its modern environment and meet its present task. Theology is not static; it cannot be so long as we have new religious experiences. God spoke in times past, He is speaking now. God is not dead. This demands a vital theology. Dogma—to the bow-vows! Never! Before we can

⁵ "All The Year Round," N. D. Hillis.

apply Christianity we must know what Christianity is! Dogma is nothing more than doctrine clearly stated and ecclesiastically sanctioned.⁶ Sabattier is right when he says that a religion without doctrine is a thing essentially contradictory. Christian ministers must be able to give a clear expression of Christianity and those clear expressions are its doctrine. "Hands filled with mist and mush" will not conquer today when ideas are sharp as lances. A teaching ministry must have facts and convictions. What we need in our seminaries is a thorough grounding in theology that will produce convictions. Christian ministers believing something. The adjective, christian, denotes something definite. He believes something with all his soul and utters it with the emphasis of his entire being. "No uncertain or apologetic voice carries far or lasts long. Obsessed as we are by religious quacks, wearing coats of many colors that the wearers would constitute an ideal Midway Plaisance in a World's Fair of Isms . . . indicates that, in spite of the depravity and degeneracy of our sodden human life, there is that within the souls of men which refuses to be cheated of its original birthright."⁷

What must we teach? What must we affirm? How shall we think of God, of the Son of God, of Christianity, of Society, of Life? What shall be our attitude toward labor, capital, commerce, philanthropy, war, exploitation, democracy—industrial, political, religious, guilt, grief, and the grave? Is there a certain outlook and attitude which is distinctively christian? The world is waiting for affirmations. Does Christianity have affirmations? It has. Christianity affirms that there is a holy and loving God who is a Father. It affirms that this God has revealed Himself in Jesus Christ. It affirms that love is the royal law of all life. It affirms the infinite worth of human personality. It affirms that God through Jesus Christ redeems men from sin and its blinding, beguiling, blighting power. It affirms that the Holy Spirit is a guiding, cleansing and teaching power today. It affirms that the Kingdom of God, with its dominant notes of righteousness, justice and love, is coming and will continue to come until the King of the Kingdom is King in all the kingdoms of the world. It affirms that the Church is an agency of service and appeals to all men who want to become new men in Christ. It affirms the immortality of the soul. The mission of the Apostle is determined by the mission of the Master. His ministry was a proclamation of good news. Good news about God, the Son of God, the vanquishing of guilt, the subjection of the world, the flesh and the devil, the transfiguration of sorrow, the beaten grave! Woe to him who has no evangel today! The uncertain, hesitant, apologetic herald of doubts must give way to an ambassador of good news. Here is

⁶ James Stalker.

⁷ *God's Faith In Man*, Frederick F. Shannon.

an ample field. *It is as necessary to have a department of the English Bible and Biblical Literature and through it make our seminaries Bible Schools, as it is to have Hebrew and Old Testament Exegesis and Greek and New Testament Exegesis. These times demand not less of the critical studies, but brethren, these times demand more creative studies.* To equip a minister for his task it is not enough to regard "the prophesies of Isaiah with the same zeal as that of the chemist in analyzing a new baking powder, or the Sermon on the Mount with precisely the same interest as the entomologist regards a collection of insects. Analysis is never a substitute for bread!¹⁸ Ministers must have bread to share.

Moreover, a teaching ministry demands more than a knowledge of the Bible, theology, history, ethics, philosophy, these times demand psychology of religion, sociology, social and sex hygiene, democracy, religious education, and economic and sociological phases of religion. No man can preach the gospel acceptable to his age unless he knows the forces which have worked together to mould the thought and temper of the people to whom he speaks. He must know twentieth century conditions. He must be familiar with the ideas which are dominating the thought of his time. He must be a student of the vast changes which are taking place in the industrial, financial, social, international world. *He must know life.* To borrow a phrase of Robert Louis Stevenson, "Books are a mighty bloodless substitute for life." In these modern days we have learned that at the basis of life lies the economic question of the production, distribution, and use of wealth. We also know that pagan standards and principles are dominating the world's work. It is notorious how insufficient has been the Church's teaching of the mind of her Lord on this matter. A world hideous with hate and strife waits for the spirit of Christ. "Just as the Reformation removed man's religious disabilities and the revolutions of the eighteenth and nineteenth centuries removed man's political disabilities, so the task of this century is the removal of his economic disabilities."¹⁹ If the kingdoms of this world are to become the kingdom of Christ we must teach a larger Gospel, a Gospel which aims at the regeneration of the social order.

But this larger gospel will reach the masses only by a slow, pains-taking process of education. In passing let me say that so long as we cannot get religion into our educational systems, colleges, universities, vocational and professional schools on the one hand and the public schools and the Sunday Schools on the other, I am afraid it is but mist and moonshine to attempt to get it into the industrial order, or political programs, or any other organized area of society. *Religion in education and education in religion*

¹⁸ *The Educational Ideal in the Ministry*, William H. P. Faunce.

¹⁹ *The Unfinished Program of Democracy*, Richard Roberts.

are our immediate tasks. That our ministry may be competent to lead in this task, our young men in their preparation must give more time to religious education and sociology. The seminaries of the country are introducing these new departments. This fall not a few are broadening their curricula, including a department of Religious Education, psychology and sociology. McCormick, at Chicago, is a case in point. Here is our national peril, that between the Church and State a genuine religious training is ignored by both. If the school and the home and the church shirk this responsibility our people will be a nation without a religion. The state cannot, the home usually does not, so the Church must undertake a serious program of religious education. This must not be left to the pulpit, instruction by lectures has its limitations. The Bible School, after all, is the Church's principal means of Christian education. "When Julian, the Apostate, wished to check the growth of Christianity, he stopped the mouths of Christian teachers. When Martin Luther wished to fortify Protestantism against the attack of Rome, he wrote two catechisms. When John Calvin undertook to establish a system of church government that neither men nor devils could tear down, he wrote a catechism. When Rome determined to break the power of Protestantism, she betook herself with new fervor under the inspiration of Loyola to catechetical instruction. With all her follies and crimson sins Rome goes on her conquering way because she knows the value of a child."¹⁰ Religious instruction is one of the primary needs of the day. And every minister is, at least, responsible for the curriculum of his Sunday school and for the personnel of its teaching staff. Every minister, so long as the congregations do not employ educational directors, is also responsible for the curriculum and personnel of the teaching staff in his vacation Bible School and in the Church's week-day instruction. This last opportunity has just come to the churches in New York City. The Board of Education dismisses the pupils at 2 o'clock on a Wednesday afternoon, beginning this coming September. The unrivalled opportunity of the new seminary in the new age is to prepare men in the fundamental work of directing the religious education of the congregation to which they are called.

The Ministry of the Seer, or the Ministry of Preaching.—Much can be said for the ministry of teaching, but alas, if education is the chief aim of the modern minister. Our seminary training is seriously at fault if it addresses itself only to the intellect. It is the function of the seminary not only to make scholars but also to make saints. Young men go to the seminary not alone to learn how to interpret the Bible and life but to be *moved* by them. Much in our theological curriculum must be addressed to the will. *It is one thing to grasp truth, quite another thing to be grasped*

¹⁰ *The New Crusade*, Charles E. Jefferson.

by the truth. "Mere intellectual activity upon religious themes is not religion any more than working a flying trapeze in a church is what the Bible means by 'Godly exercise.' An ox can devour the painting accidentally life upon the easel in the pasture where he is grazing, without becoming himself aesthetic."¹¹ Our preparation in the seminary is justified by victorious christian lives. If the facts have not made this impression, how can they in turn be imparted to others? Truth must become a factor in the will and life. If you grasp truth you have equipment, but if the truth grasps you you have power. Power is what the modern pulpit needs. The impelling need of many a young theologian is the 'new birth.' John Ruskin taught that only such of our possessions as we well and truly use are wealth to us, exactly thus it is with the fact of Christianity. "If your young student of the medical and surgical science can label every bone in your anatomy, and discourse learnedly on the function of every vital nerve, vein, or tissue; if his knowledge of the scientific facts of the human organ are encyclopaedic, he may, nevertheless, be as far removed from being a true prophet in his own sphere, as some dull and heavy bookman is from being a teacher. But if your student of medicine and surgery be inspired by a noble passion for humanity; if he is ambitious to be able to keep the breadwinner well for his work, to sustain the mother in the hour of her motherhood, to cherish childhood for the sake of its God-given possibilities, then he is in the way of becoming a prophet of health, and a living representative of the great saying of Paul that love rejoiceth in the truth."¹² Exactly thus the mere knowledge of Scripture and life is not enough. What the brothers of Dives needed was not more information, but the will to act on the information they already had. Henry Sloane Coffin asked a group of Chinese pastors and teachers in an interior town what it was in Christ that most impressed them? None of them mentioned the account of any miracle; Chinese mythology could outdo the marvels recorded on gospel pages. Various replies were given when an elderly man said: "His washing His disciples' feet," and a sudden general consensus showed that this incident was peculiarly appealing to them. That a reverend Teacher should overstep the lines of class and position and take a slave's place was an impressive moral miracle. We ministers have to embody in ourselves the mind of Christ, if we are to be received as His representative.¹³ Wisdom is in Bengal's saying: "Apply thyself to the text, and then apply the text to thyself." For Christ-like men in all her pulpits, the soul of the Church pleads with God night and day. *This is a task that no outline of a curriculum can give, the secret is in the personality of the Professors.*

¹¹ *The Pulpit and the Pew*, Charles H. Parkhurst.

¹² *The Romance of Preaching*, Charles Sylvester Horne.

¹³ *In a Day of Social Rebuilding*, Henry Sloane Coffin.

The secret of an effective ministry lies not only in grasping the truth and in being grasped by the truth, but in *imparting the truth to others*. St. Paul has a striking phrase, "all sorts of wisdom" are required for preaching. Colossians 1: 28. Here lies the importance of a thorough homiletical preparation which includes matter and form, the science of logic and debate, rhetoric, elocution and philology. The sermon is the preacher's great weapon. The preacher is one of the men who has not been helped by modern inventions. "He is as naked and helpless today as Paul was when he stood on Mars Hill and preached to the Athenians. He has only two weapons, his brain and his tongue." Year in and out he stands before men pleading, "Be ye reconciled to God." Since it has pleased God to save the world by the foolishness of preaching, it is expected of our seminaries, which are in theory schools in which men are trained to preach, not to throw homiletics into the background. In the seminary we are supposed to learn the art of presenting ideas in such a way as to permeate folks with the spirit of Christ. To do that successfully demands a deal of toil with pen and tongue.

There is not only a tendency in our seminaries to throw homiletics into the shade but it is not uncommon to hear ministers speak in a disparaging and apologetic tone about their sermons. When ministers begin to joke about their sermons be sure that it is a mark of their decadence in pulpit efforts. "Let the pulpit decay and the cause of Christ is lost." Ineffective pulpits are the scandal of the day, while God-inspired pulpits are the need of the day. When the prophet degenerates into the priest darkness falls upon the world. Should any of the younger men here this evening think that the sermon has lost its power and had its day let them read again *The Romance of Preaching* by Charles Sylvester Horne. Here he comes in contact with the men of God who kept the soul of the world alive. "He will find that the Christian Church began in a blaze of glory—in the glory that burst from a sermon." He will meet men who had prophetic fire—Athanasius, Chrysostom, Savonarola, Calvin, Knox, Robinson, the Pilgrim Fathers, Wesley, and Whitfield. Here you find royalty in the pulpit, rulers of the people, founders of freedom, and passionate evangelism. Preaching can never lose its place so long as the mystery and wonder of the human spirit remains. So long as the soul is pursued in its flight across the plain of time by that merciless triumvirate, guilt, grief, and the grave, the preacher with his interpretation of God and Life is not in disrepute.

The new seminary in the new age must give the sermon, in matter, form and delivery, its rightful place. As one has well said, "The homiletical department should be the cutting-edge of the entire seminary instruction. . . . It should be the meeting

point between the vast stores of knowledge the world has now acquired and the actual entrance of that knowledge into human lives as inspiring and transforming power."¹⁴ Let us heed the challenge when Elders of our Communion stand up on the floor of General Synod, as they did at Reading last May, saying, "Our problem is not the scarcity of preachers so much as the scarcity of *good preachers*." Grasp the truth, be moulded by the truth but let us not forget to learn how to *impart* the truth. What an opportunity for the Seminary! Her supreme work is the training of preachers, not scholars, not educators, not linguistic experts in Hebrew and Greek, not church specialists, not organizers, but to supply the Church with preachers! There are only two sins a congregation will not forgive its pastor, immorality and ineffective preaching. This is the nail that seals the coffin of a pastor, "He is a good man but he cannot preach."

The Ministry of the Sanctuary.—One Sabbath, Dr. William Adams, the first pastor of the Madison Square Church, New York, had with him in the pulpit a divine from Philadelphia who preached the sermon. After the discourse the Philadelphian turned and remarked to Dr. Adams, "That is what I call the very bones of the gospel." "Yes," gently retorted Dr. Adams, "but we like a little flesh on ours." The ministry of the sanctuary accomplishes its mission by the cultivation of sweet christian sentiment as much as by proclamation of strong christian convictions. In fact the softening of the heart and the quickening of sentiment must *precede* the instruction of the mind.¹⁵ Christ cultivated the tenderness of His disciples as well as stimulated their understanding. He wrought in them gentleness of feeling *before* He began His work of seed-sowing. In a successful service it is essential to produce a mellow spiritual temperature in order that the worshipper's heart may be warm and receptive.

Here we have the reason why the so-called "preliminaries" are just as important as the sermon itself. Hymns, scripture reading, and prayer are in no sense preliminary, "matters merely concerning the threshold, a sort of indifferent passageway leading to the lighted room for the main performance."¹⁶ While the main performance is the delivery of the sermon. There is no more scathing indictment for the minister who regards the singing, scripture reading and prayer as preliminaries than John Henry Jowett's chapter, "The Preacher in the Pulpit." These things are the abode of death or the fountain of life. What shall they be?

Our training in the seminary will largely decide that. Here there is need for an enlarged curriculum. Principles and methods of public worship—worship that secures attention, awakens the

¹⁴ *The Educational Ideal in the Ministry*, William H. P. Faunce.

¹⁵ *The Pulpit and the Pew*, Charles H. Parkhurst.

¹⁶ *The Preacher: His Life and Work*, John Henry Jowett.

imagination, stirs the feelings, enlists the conscience, moves the will, exercises in the composition of public prayers, vocal training and the psychology of voice modulation, vocal interpretation of the Bible and the hymns, vocal expression of devotion and not the least, sacred music with special emphasis on practical Church music. A minister may be excused from executing in the sphere of music, but not to appreciate and not be able to recommend with discrimination are unpardonable sins. "Next to the Holy Spirit the preacher's main stay is his choir, whose services are secured not at all with a view to giving a Sunday concert, but rather and exclusively to the end of touching and stimulating those hidden fountains of reverent devotion and tender sentiment toward God and man which can never be so directly reached or so gently and yet so powerfully stimulated as by music when rendered by those who combine the gift of song with the spirit of worship."¹⁷

Many of these things suggested, and in passing we must add Missions, rural and city work, institutional methods, methods of charity, church architecture, the relation of social reform to the coming of the Kingdom, should be covered by ministers-in-residence or occasional lecturers. Many seminaries of the country, in addition to the instruction given by the Faculty, offer special lectures to the student body on various topics by successful christian scholars and pastors. The denominational seminaries do not have the funds such as Union, Hartford, Yale, or Chicago and therefore cannot offer university curricula. This fact is overcome by ministers-in-residence and special lecturers. This importation of noted scholars and famous divines would overcome the desire of some of our most ambitious young men going to the large cities for their theological course. Dr. George B. Stewart, President of Auburn Seminary, asked two students why they pursued their course of study at Union? They gave three reasons. It gives them the opportunity to do university work, it affords practical experience in social and institutional work and brings them in contact with the famous divines. Auburn Seminary overcomes this handicap by importing about ten famous divines every school-year, by offering social work under the direction of the faculty during vacation months, and by offering fellowships in American and foreign universities. During this last school-year McCormick Seminary of Chicago invited nineteen lecturers in addition to the instruction of the faculty. This stimulates scholarship and makes possible for a seminary with limited funds to do as efficient work as the large centers.

The Ministry of the Shepherd.—Last but not least. The shepherding idea of the ministry has its roots in the New Testament. Jesus liked to think of Himself as a shepherd. And with Him the word had a rich content. It is an inclusive word. It is a

¹⁷ *The Pulpit and the Pew*, Charles H. Parkhurst.

guarding, guiding, rescuing, liberating, feeding, loving work. Because misunderstood, the shepherding ministry has become obscured. It is not a pathetic waste of a strong man's time, burdensome and tiring, but large, luminous, sacred, sanctifying. A shepherd, is a *humanist*, not only in the sense of a student of human nature, but of a lover of it, and expert in it. He must be one whose delights are with the sons of men. His business among men is to interpret their experience to them, and to enable them freely to utter their hearts to God.¹⁸ Dr. Kerr Bain, in his commentary on the "Pilgrim's Progress," asserts that "incomparably the greatest element in the warrant of any man who would hold the office of the Christian ministry is an earnest yet humble desire in himself to be helpful to men in the concerns of their spirits."¹⁹ The shepherding ministry preserves our humanism, the one sphere where we can exercise our knowledge and our love for folks. In a word, it is a *ministry of sympathy*.

Alas, it is disparaged by many pastors. Study they enjoy; books they revel in; preaching they love; shepherding the sheep, for this their soul has no aptitude. It is work of self-effacement; much of it must be done in obscurity; most of it is only known to God and to him who does it. His pastoral work he can neglect and still hold his position while to scamp his pulpit work is suicidal. Congregations condone it. When vacant, churches immediately look for a so-called "preacher." They look for an effective speaker. One who can draw and hold an audience. Whether or no he can build a brotherhood they rarely consider. In its work a congregation's estimate of pastoral work is belittling. Who can be a pastor to a thousand church members? It cannot be done, and yet this very thing we are asked to do. In our Communion consistories have not learned to employ paid help and as a result we attempt to run city churches on village programs. So as not to break down prematurely shepherding of sheep goes by default. Not only pastors and church officials but also Seminaries disparage the shepherding idea of our calling. Many divinity schools give Pastoral Theology a very subordinate place. To give a study subordinate rank is an index of its importance. In humiliation and righteous protest many a young man on the threshold of his ministry cries out, "Why did they not teach me how to shepherd a flock?"

The bulk of pastoral work is not presiding at marriages, conducting funerals, baptizing babies, comforting the sick, ringing door-bells, making social calls—a shepherd is a servant of a seeking Christ and a seeking Church doing effective work through individuals. Just because this work has to be done face to face with persons we shrink from it. "The difficulties of the messenger become multiplied as his hearers become few. It is a

¹⁸ *The War and Preaching*, John Kelman.

¹⁹ *The People of the Pilgrimage*, Kerr Bain.

harder thing to speak about our Lord to a family than to a congregation, and it is harder still to single out one of the family and give the message to him. To face the individual soul with the word of God, to bring to him the mind of the Master, whether in council or encouragement, in reproof or comfort, is one of the heaviest commissions given to our charge. Where there are ten men who can face a crowd there is only one man who can face the individual."²⁰

The shepherding of a flock seems superficial work to many teachers and preachers. Men everywhere assert, forsake the individual, work upon the city. Place the responsibility upon Society, not upon persons. The social order is the mother of criminals not the viciousness of the human heart. You cannot redeem individuals until you change the structure of our social fabric. Years ago Tennyson wrote, "The individual withers." He has withered ever since. Amiel was right when he wrote in his journal, "The two tendencies of our epoch are materialism and socialism, each of them ignoring the true value of human personality—the one drawing it down to the totality of nature, the other drawing it down to the totality of society." Mighty movements since these two writers have caused the individual to slip out of sight. "The world of industry by its machinery, the world of commerce by its combinations, the world of politics by its enthronement of majorities, the world of society by its cities, the world of thought by its socialism and materialism, the work of organized Christianity by its societies and mass movements—all are at work causing the individual to shrivel and the sense of personal responsibility to perish."²¹

Some years ago Julia Ward Howe sent word to Senator Charles Sumner to come to her house and meet a personal friend. To this invitation the Senator replied, "I have lost my interest in individuals, I have become interested in the race." On the same evening Julia Ward Howe wrote in her diary, "By the latest accounts God Almighty has not come thus far." What eyes the Son of Man had! A searching and sifting fire was in His eyes. He saw a blind beggar in an alley; He saw an invalid at the Pool of Bethesda whom no one had seen for thirty-eight years; He saw Zaccheus, small of stature and mean in heart; He saw Nathaniel; He saw Nicodemus; He saw the Samaritan woman at the well; He saw Matthew; He saw the thief on the Cross. Persons are the world's assets. He came to seek and save persons. That takes a shepherd heart, a humane heart that naturally loves folks. The world looks for blood-warm human sympathy in ministers. The minister must be first a man. A parish is made up of homes, therefore desires in its pastor a home-friend. The home is the

²⁰ *The Preacher: His Life and Work*, John Henry Jowett.

²¹ *The New Crusade*, Charles E. Jefferson.

nerve of the parish. The child is there. Sin is there. Sorrow is there. The dead are there. "A mere pulpiteer will interest an audience, but when they have become familiar with his special variety of stage show, they will gently insinuate that Providence has other fields, where no doubt that particular style of performance will be freshly appreciated, and never having touched the home, the home will not miss him when he goes."²² Why these small additions and large erasures throughout Christendom? We may carp, criticize and find fault with the Church, or we may whine, denounce and condemn the materialistic age and the sordid world, but may not the real reason lie here—that we have almost lost the passion of the Apostles? Dr. Bonar, after listening to a minister who was preaching with great gusto, said to him, "You love to preach, don't you?" "Yes, indeed, I do." "But," said Bonar, "do you love the men to whom you preach?" Dr. Albert J. Lyman put this question to Henry Ward Beecher, "What is your prevalent feeling and mood as you face your great congregations?" Beecher's eyes grew humid and his face royal and tender, "Compassion," he replied. We do not recognize as we should the call of the masses, "the churchless multitude, neglected, outcast, uncultured, waiting only for the ploughshare and the seed to become glorious with the harvests of God." Had not Mr. Greatheart looked out of the window, he had never caught sight of Mr. Fearing. One of the great needs of a weary and sin-sick world is a shepherd-heart, and *the seed of the shepherd-heart must be planted in our seminaries*. Give pastoral theology its rightful place. It is not a subordinate study; it is not of inferior rank. The ministry in the home, the ministry of shepherding is a real task, and woe to him who is not prepared for it.

I have done. Only this to add, let us belong to our century! Let us hear the voice of God in the life of *today*! If we do that, not only the new seminary in the new age will contribute to our preparation to lay the mind and heart of God upon the minds and hearts of men, but the *active ministry* will help to educate us for our task. A graduate of the seminary is only an educated possibility. A recent lecturer very pointedly said: "Every minister on the day of his ordination is like Milton's 'tawny lion, pawing to get free his hinder parts.'" His are only a half-formed creed, tentative methods, unknown abilities, problematical success and a fascinatingly uncertain career. His task must educate him for his task. The world, with "its devastations of disbelief more plentiful than the triumphs of faith," needs God—oh, may we measure up to our task! The late David Baines-Griffith, in his delightful book of essays, "When Faiths Flash Out," relates an incident in the life of George Borrow, experienced in his tour among the Welsh hills. On the way to Llangellon, George Borrow spent a Sunday at Chester, attending morning service in the

²² *The Christian Pastors in the New Age*. Albert J. Lyman.

cathedral and in the afternoon listening to the Methodist field preachers. Towards evening he went for a stroll outside the walls of Chester and there Borrow came upon a group of gypsies, with whom he was soon in conversation. Something in Borrow's demeanor must have made itself felt, for the mother of the family exclaimed, "Oh, it was kind of your honor to come to us here in the Sabbath evening in order that you might bring us God." The stranger was careful to make plain that he was neither priest nor minister, yet the woman, her husband and daughters were urgent. "Oh, sir, do give us God; we need him, sir, for we are sinful people. . . . Oh, sir, give us comfort in some shape or other . . . give us God! Give us God!"²³ That appeal uttered on the heath just outside the walls of Chester, articulates a universal need, though it is not always a universal want. May our training and our work help us to exclaim with Rupert Brooke:

Now God be thanked who has matched us with this hour!

EASTON, PA.

²³ "When Faiths Flash Out," page 11, David Baines-Griffith.

IV.

MILLENNIALISM AND BIBLICAL AUTHORITY.

WILLIAM F. KOSMAN.

To expose the fallacies and absurdities of "Millennialism" to ministers and laymen of the Reformed Church gathered in spiritual conference, it seems to the writer, is to "carry coals to Newcastle." He has been asked to open a discussion that, it might well be argued, could be omitted "on the ground of no necessity."

If, on the contrary, he had been fortunate enough to have been asked to discuss this subject before such a body, let us say, as the Prophetic Conference which met in Philadelphia during May, 1918, and bold enough to accept the invitation, he might have entered the fray with considerable zest (though it is questionable whether his converts would have been very numerous). As it is, he cannot help feeling himself open to the charge that he is not only "flaying a dead horse" but that he is doing it in the presence of learned "veterinarians" who already are thoroughly convinced that the animal is dead.

Nevertheless, there are multitudes for whom "Millennialism" is quite the liveliest subject in the whole realm of thought, in the heavens above, in the earth beneath and in the waters under the earth, and while the writer is not a controversialist and not at all skilled at "thrust and and parry," it adds at least a little spice to his task to know that he may occasionally "break a lance" in the arena of conflicting interpretations with the brave knights who speak on behalf of these multitudinous millennialists.

Multitudinous indeed! The attendance, at the Prophetic Conference referred to, filled the Academy of Music to overflowing for three consecutive days. On the evening of the third day the overflow from the Academy filled two floors of the Chambers Wylie Memorial Church, whence, in turn, it overflowed into Witherspoon Hall. Strange, passing strange, that in an age so largely marked by a passion for scientific research and characterized by the desire to measure everything by standards of reasonableness and the verdicts of history, there should be on the part of thousands of men and women, whose sincerity and genuine piety are not to be impugned, this persistent propaganda for a mechanical, unethical, sensual theology that is nothing other than the pessimistic Chiliasm refuted and quenched by every age of Christian history! And when one reads the list of the names of those

in the forefront of this propaganda, names like those of the leaders of the Philadelphia Conference, or those who signed the astounding statement issued in Great Britain during the war—names of successful evangelists, pastors of great churches, modern men of business—men like Chapman, Torrey, G. Campbell Morgan, A. C. Dixon, J. Stuart Holden, T. B. Meyer, Charles L. Houston, John R. Davies, Allen Sutherland, Bishop Rudolph, Mark Matthews—and a host of others equally prominent, one is impelled to say with Shakespeare:

What damned error,
But some sober brow to bless it
And approve it with a text.

It seems scarcely necessary in this presence to define the term "Millennialism," yet, in the interest of completeness and for the sake of clearness it may be well at the beginning of our discussion to review this fantastic scheme of things. "Millennialism" is the name given to the doctrine of the Millennium—the period of a thousand years during which, it is predicted, Christ will reign on earth in bodily presence. A distinction is sometimes made between "Pre-Millennialism" and "Post-Millennialism" in accordance with whether the second coming of Christ is placed before or after the Millennium. The latter, as generally held, commends itself to the writer scarcely more than the former. However, it is against the former that whatever "shafts" this paper may conceal are directed. Indeed, the Pre-Millennial branch of this "Cult of the Second Coming" has been so much the more, aggressive that the term "Millennialism" by common consent has been made to apply almost wholly to it. For all purposes, therefore, of offence and defence, "Millennialism" is "Pre-Millennialism."

As is well known, "Millennialism" is wonderfully and fearfully elaborated from Rev. XX, the Pauline Epistles and the Synoptic Gospels. In addition, its fires are fed from fuel gathered from the apocalyptic portions of the Old Testament and from the temple and ceremonial laws of the Jews. Not infrequently violent hands are laid upon passages of scripture that only by the wildest imagination can be thought of as referring to a second coming, and these, screaming their protest, are dragged into battle array.

The high priests of the cult differ respecting details, but a more or less careful perusal of part of its voluminous literature will, we think, justify the following outline:

The basic idea of Millennialism is the preconceived and stubbornly defended notion that there is absolutely no hope for the world in this age. Its ruler is Satan, it is dominated by evil and destined to grow worse until the end. The present dispensation is intended only as an opportunity for preaching the gospel as a witness to the nations, thus warning them of impending doom and

making them subject to judgment. Through the preaching of the gospel, the true church—God's elect—is to be gathered out of the world and out of the visible church and prepared for the marriage with the Lamb that once was slain. At the end of the age, which is imminent and likely to occur at any moment, Christ will come in visible, personal form. Concurrent with Christ's coming will be the "first resurrection" when the righteous dead, or the sleeping saints, will be raised and experience a "re-wedding of body and spirit." These resurrected dead, together with the living saints will be caught up to meet Christ in the air, to live with him in a suspended and glorious state, technically known as "the rapture." Since all this may occur secretly and quietly, those remaining upon earth, except for missing their translated friends, may be wholly unaware that anything phenomenal has occurred. For a time, not definitely known, though it is thought to be relatively short, the returned heavenly bridegroom and his glorified bride remain suspended in air enjoying their honeymoon, while evil conditions upon earth rapidly reach a climax. Meanwhile, all forms of prophesied tribulations and predicted disasters are fulfilled. Apostate Israel especially is to suffer grievous afflictions so that thereby it may be converted and in the end restored to its own land, the surviving and ruling remnant of God's chosen people. At the end of the period of tribulation, Christ and his saints, revealed in the midst of flaming fire, will return visibly to earth to execute judgment upon sinners. Satan will be bound and cast into the abyss. Anti-christ, who previously has exalted himself to the rulership of the earth, shall miserably perish, and his earthly capitol, restored and wicked Babylon, shall be completely overthrown. Those who accepted Christ during the period of tribulation and who have died before he finally descends to earth, will now be raised to join him and his saints in a glorious reign of a thousand years upon the purified earth, when the glory of ancient Jerusalem will be revived, the temple priests and all the ancient ritual and sacrifices restored and made central in the world's religious life. As the millennium draws to a close, Satan will be loosed for a season. He calls Gog and Magog to his assistance and, with a mighty host as numerous as the sea, fights against the saints that dwell at Jerusalem only to be quickly destroyed by heavenly fire and cast into the burning pit, where are also the beast and the false prophet, to endure eternal torment. Then follows the "second resurrection" when the wicked dead are raised, assembled before the great white throne to receive sentence and, together with the wicked, are consigned to the fires of torment. Finally death and hades themselves are cast into the lake of fire and this is the "second death." This will be the end of the world.¹

¹ Cf. Case, *The Millennial Hope*, 211 ff.

It is, of course, highly questionable whether this resume of the millennial doctrine would pass the eye of one of its official censors, yet, in so far as it is possible for one who does not have "the faith" to give its tenets adequate expression, this seems to be a pretty fair statement of it in outline, and we have not the time to trace it in all its ramifications. Its absurdities, its lack of scholarship, its appeal to the senses, are altogether evident and these, together with the fact that its numerous counterparts have been repudiated by the very events of history itself, would be sufficient to exclude a discussion of it from this program were it not for the fact that out of it there have grown a world view and a philosophy of life, held by an ever growing number of men and women in all walks of life, that in their practical effects cannot be regarded as other than sinister, inimical to all efforts for social progress and the growth of democracy, and the denial in fact of the power of the Spirit of God in the life of the world.

Stimulated by the events of the great war, particularly the capture of Jerusalem, the fires of its already fertile imagination, fed by the war's consequent disorders, "Millennialism" has become an aggressive, concerted, heavily financed propaganda, with Bible Schools, Bible Conferences, Prophetic Conferences, professional evangelists and the circulation of tracts, pamphlets and books without number. Every pastor has its emissaries to meet in his own parish. Its injurious effects can be seen in hundreds of congregations. And while the burden of our prayer may well be that we be preserved from taking this cult too seriously, yet, so important are the issues at stake and so insistent has it become in its efforts to win converts that it can no longer safely be disregarded. The time has come when it must be met, its fallacies unmasked, its essential hostility to a spiritual religion laid bare, and our men and women saved from a paralysis of the nerves of social service and practical Christianity.

Our particular task is to relate this system of theology with Biblical authority. Now, the writer has no quarrel with the members of the committee who framed the subject. He does wish to say, however, that when they linked up the phrase "Biblical Authority" with "Millennialism," they, in effect, to speak in the vernacular, "passed the buck" to him. It is comparatively easy to prove this doctrine unscientific or unhistorical or unphilosophical, but to prove it unbiblical is another and a more difficult matter. This is because there are involved two totally different and diametrically opposed conceptions of the Bible, with no common ground to stand on. Nevertheless, unquestionably, "Biblical Authority" is the "nub" of the whole matter. Millennialists claim to find their programs, predictions, doctrines, data, diagrams and outlines, all their stones and timber, as well as the authority for their propaganda in the Bible itself. And, indeed,

they are claiming what very largely is true. The Millennial Hope is found on almost every page of the Bible, and if the Bible is literally and infallibly the word of God, our friends have the field all to themselves. The whole question is a Biblical question. The one leg on which this entire system of doctrine rests is "Biblical Authority." Knock that out from under it and the whole thing topples to the ground, an empty and a broken shell. It is to this difficult and, in the eyes of our friends, this deplorable task, that we shall now humbly and, if the truth were told, somewhat cheerfully, direct our attention.

The Millennial Hope, as intimated, is traceable through the Bible from cover to cover. From the very beginning, "the devout believer gave wing to his imagination and formulated a program of divine intervention phrased in language and imagery suited to his own immediate needs."

In pre-exilic times, the older prophets looked for the restoration of ideal nomadic conditions in Palestine under the leadership of a Messianic prince of the type of David.

Later, an Isaiah endeavored to simulate his contemporaries to righteous living by predicting a terrible "Day of Jehovah" when the Hebrew nation, unless it speedily mended its way, would perish.

In post-exilic times, an Ezekial endeavored to cheer the exiles and turn them to holiness by holding before them the hope of a glorious return to Palestine.

During the fierce persecution of Antiochus, the imagery of a Daniel served to strengthen the endurance of the afflicted Jews by depicting in numerous visions the overthrow of their enemies and the establishment, at the end of the world, of a new, ideal order in which the Jewish people would be supreme.

In later Jewish periods, this same hope, expressed in various forms and clothed in varied imagery, continued to burn in ardent Jewish hearts, fostering the expectation of a heavenly kingdom to be established upon earth, either by a direct act of God or through the mediation of an angelic Messiah.

Quite naturally, this apocalyptic hope was carried over into the early Christian era and adapted by it to its own needs. After the death of Jesus, when the disciples returned home to Galilee, first one and then others of their company became convinced that Jesus had appeared to them in person. With this, the conviction that seemed to be growing within them, even during the life of Jesus (whether with encouragement from him or not, we shall endeavor to see later) that Jesus would prove himself a national deliverer from Roman domination or the prophet whose teaching would presage the advent of an apocalyptic kingdom; a conviction, which at the death of Jesus had suffered well nigh total extinction, now that they became convinced that Jesus had risen from the dead

and been translated to the right hand of the Father, came suddenly to burn with brighter and surer flame. They came speedily to identify the heavenly exalted Jesus with the preëxistent Messiah of contemporary Jewish hope and were emboldened to affirm that God had inducted him into the office of Messiah and had given him authority to inaugurate a new kingdom upon earth. Witness the words of Peter in his sermon on Pentecost, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ (that is Messiah) this Jesus whom ye crucified."²

For the next two generations, Christian hopes revolve about this primitive notion of the heavenly Christ soon to return to inaugurate a new regime upon a miraculously renovated earth. This was the message with which the earlier preachers sought to win their Jewish kinsmen and was also the fundamental element of their preaching to the gentiles. This, with certain modifications, likewise forms an integral part of the cosmic philosophy of Paul and colors all his letters.

At first this longed for event was thought to be so near that practically all Christians would live to see its realization. It came as a shock to the Thessalonians to have some of their members die before the advent of the Messiah. What a misfortune to be snatched away by death before one could enter the new kingdom. By way of allaying their fears, Paul assures them that on the last day he and others, who remain alive until the Lord comes, are to be no more highly favored than those who have died and who are to be raised from the dead. He ventures a specific description of the Lord's Coming: "The Lord himself shall descend from heaven with a shout, with a voice of the archangel and with the trump of God and the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."³

The Gospel of John (which our friends strangely ignore) written after a longer interval and therefore at a time when hope had suffered disappointment and become less ardent, has no sympathy with the national ambitions of the Jews and is only half-heartedly interested in apocalyptic expectations. While using here and there the popular terminology and while referring occasionally to a far-off "day of judgment" or "last day," this author has moved away from primitive imagery. The second coming is a coming at death to believers or a coming through the gift of the Holy Spirit or a continuous dispensation. Resurrection to eternal life is a present experience. The Kingdom of God is a Kingdom of divine truth⁴ inaugurated through the earthly work

² Cf. Case, *The Millennial Hope*, 117.

³ 1 Thess. 4: 16.

⁴ John 18: 37.

of Jesus and therefore neither a rehabilitation of Jewish national supremacy nor a mere foreshadowing of an imminent regime to be inaugurated by an impending catastrophe.

However, as persecutions increased in frequency and intensity, as the oppression of the gigantic power of Rome came to be more and more grievously felt, the plant of apocalyptic hope quickly reached its full and complete flowering. Scattered, defeated, discouraged, confronted with the alternative of torture and death or worship of the hated Cæsar, the early Christians came to find comfort and courage in the alluring picture of a supernatural and speedy triumph over all their enemies. In the Book of Revelation, from which the present-day doctrine of the Millennium, amplified at the beginning of our discussion, is so largely drawn, this picture is invested with the fanciful figures and extravagant imagery which are at once the delight and the perplexity of every conscientious student of the Bible.

Certainly, then, the Millennial Hope is set forth in Holy Writ. Certainly, the Bible portrays men and women as looking to the speedy establishment by God of various types of the visible kingdom. Even "Millennialism" in its specific present-day form, while, contrary to the claims made for it, is not found in the Old Testament, nor even in Paul, is found very largely in the Book of Revelation. Not for a moment do we accuse our friends of obtaining their proof texts and quotations concerning the second coming from any source other than the King James version. In this sense, their theology is Biblical—unquestionably. And if the only weapons in this controversy are to be proof texts and passages of scripture, considered "*per se*," then there is only one outcome to the issue and we must go down to shameful defeat.

The matter is not so simple as this, however. The Millennialists pause here. They refuse to go further. They are content to know that what they teach is in the Bible. But we *must* go further. The decisive question is—"Is the Bible authoritative? If so, why and how and to what extent?" Or, more specifically at the beginning of our discussion, "How are the Bible passages referring to the second coming of our Lord or to the inauguration of an apocalyptic kingdom to be interpreted?" Here, of course, we enter the field of exegesis and criticism. Now, let it be said, the writer of this paper lays no claim to critical scholarship. He moves awkwardly and strangely among ancient versions, original sources, manuscripts and palimpsests. This is a business that is more within the province of the specialist and the professor in the class room than that of the busy pastor, harassed by multitudinous problems as far removed as the stars from consideration of textual criticism. All that the writer hopes to do in this paper is to gather together some of the results of critical scholarship and, letting them filter through his own mind, give point and expres-

sion to them in language of his own and in the colors of his own intellectual and spiritual heritage.

One need not be much practiced in this thing, however, to discover, before going very far, that the problem of scriptural exegesis is an intensely difficult problem, of the perplexities of which our Millennial friends are blissfully unaware. They know no such problem. Their dreams are unhaunted by the critic's nightmare. Dr. Mark Matthews⁵ accuses every minister who believes there are two Isaiahs of seeing double. The fact is that true criticism must see double many, many times. It must distinguish between tradition and history, between fancy and fact, between historical narrative and legendary interpolation, between the content and the interpretive concept of the message. It must separate the original nucleus of historical truth from scribal and apostolic coloring and from later additions. It must draw a line as clearly as possible between the material to be regarded as revelation and that superimposed from the presuppositions of the ages in which the writers lived.

In attempting to do this, it seems to the writer that it must first be said that while the various books of the Bible were written by men born and bred in oriental soil and reared in an atmosphere in which imagination was given free reign and is, therefore, replete with figures of speech, flights of fancy, symbols and imagery whose meaning is obscure and fanciful—it must yet be maintained that *the Bible means what it says*—this apart from the question of whether or not we are always to be bound by what it says. This consideration is frequently disregarded. Even such able critics of Millennialism as Snowden and Mains, excellent and helpful as their late books are in many ways⁶ ignore this fundamental principle and so fail to meet the issue squarely. It is a consideration that cannot be gainsaid nor sidestepped, difficult as it may be to meet. The Millennialists rightly complain that their opponents who claim that the Bible writers say one thing and mean another are using an impossible method of exegesis, even though they themselves when driven into a corner do not hesitate to resort to it. They have the right to ask, as they do, "If Jesus didn't mean what he said, why didn't he say what he meant?" For instance, the ready argument that when Jesus speaks of "the Son of Man coming in the clouds with great power and glory" and says that those "who stand by shall in no wise taste of death till they see the Son of Man coming in his kingdom," or that when Paul declares, "the Lord himself shall descend from heaven with a shout"—they are referring in figurative and symbolic language to a spiritual, gradual coming, *may seem* an effective silencer of the claims of "Millennialism." In reality it is no such thing. It is

⁵ *Light on Prophecy*, 59.

⁶ Snowden, *The Coming of the Lord*. Mains, *Premillennialism*.

a method of interpretation whose point of departure is the present. It is nothing other, in effect, than the attempt to read what has come to be the modern and liberal view back into the scriptural text. It simply will not answer as an adequate and warranted method of dealing with this problem and must in all honesty be laid aside. Similarly, it is not meeting the issue to say that books like Daniel and Revelation are highly mystical and allegorical writings not intended to refer to literal and actual events, either in the past, present or future, but are to be regarded simply as having a purely spiritual significance, as in the case of *Pilgrim's Progress* or *Paradise Lost*. This, too, is a method whose point of departure is the present and is less true to scripture than to the demands of our own time. It but follows in the steps of Origen who was probably as expert at it as anyone.

Equally inadequate is the "futurist" method of the Millennialists who make their point of departure not the present but the future. They assume that the Bible writers wrote not for their own time nor in terms of the vital experience of their own age but for the future and in terms of the experience of people living thousands of years removed from them in time. All Apocalyptic writings, they say, are "pre-written history." The Book of Revelation, for instance, is made to refer to far off future events that remain unrealized after the lapse of more than eighteen centuries. They ask us to ignore John's very evident anxiety about his fellow sufferers and his equally evident desire to comfort them with the hope of a speedy delivery, and to believe instead that he thought to cheer them with the promise of a delivery to be effected some two thousand years or more after they were dead. In the discourse in which Jesus is portrayed as foretelling the tribulation incident to the end of the world,⁷ he concludes with the solemn declaration that the generation then living should not pass away "until all these things be accomplished," and that immediately after the tribulation incident to the destruction of Jerusalem, signs of the end should appear. Although the exact hour is not specified, the end is so near that the Christians of that day are warned to be ready at a moment's notice. Every sentence breathes keen expectation and the whole clearly reflects the perilous condition of those times, and yet Millennialists are not able to take serious account of this vital setting.⁸ According to their program, the great tribulation referred to here is still an affair of the future. They justify this assumption by making the word "generation" mean "race" and by transforming the word "immediately" into "suddenly"—an impossible makeshift not at all in accord with the stark, textual, literalness upon which ordinarily they so strenuously insist.

⁷ Mark 13 and the parallels.

⁸ Cf. Case, *The Millennial Hope*, 221.

The depths of absurdity into which they are wont to be plunged by their "futurist" method of interpretation may be seen still further in their portrayal of the preëxilic prophets as trying to induce their Jewish kinsmen in Assyria and Egypt to hold fast their faith by assuring them that God will deliver them twenty-five hundred years later—by the use of a modern railroad from Coptos to Jerusalem, or by a still more modern airplane route from the ends of the earth to the Holy City.

No, the "futurist" as well as the allegorizing and spiritualizing methods of Bible interpretation must be abandoned as inadequate and non-scholarly. In spite of everything, it must be maintained that *the Bible means what it says*. The point, of course, is *what* does it say?—*who* is it that says it?—and *when* and to *whom* does he say it?—and *why*? In other words, the only adequate and justifiable method of interpretation, the only method bearing the stamp of approval of modern scholarship, is the historical method, whose point of departure is not the present, as in the case of the allegorizing and spiritualizing method referred to above, nor the future, as in the case of the Millennialists, but the past, that is, the peculiar circumstances and viewpoints, the actual world of the Bible writers themselves.

Pursuing this method, it soon becomes clear that the Bible was written by men who while they lived and wrote under the Spirit of God were yet thoroughly human, children of the age and subject to all the limitations of the environment in which they lived. It is here that the fundamental error of the Millennialists lies revealed. So far from accepting the historical viewpoint, prompted by every sympathy for modern scholarship, they cling with terrible tenacity to a mechanical, dualistic, unethical theory of verbal inspiration and absolute infallibility of scripture. For them the Bible is a book whose contents were communicated by God to the smallest word and inflection of a word. Every word, line and sentence is the utterance of God. The Bible is what God says. It never occurs to them that it might be what men have said that God says. All human intelligence and feeling are excluded, the writer being merely a passive machine writing at the dictation of God. This accounts for their insistent refusal to look upon any consideration as proof except the words of the Bible themselves. What they cannot understand is how a scholar of such reputation and standing as Dr. Shailer Matthews can write a tract on *Will Christ come again?*—and never quote a text. For them there is no proof, no authority in the great fathomless universe save a Bible text. The absurdities into which this fundamental and persistently held error plunges our friends—the dualism according to which God and man stand sharply opposed to each other, the spirit of God, if present, to that extent excluding the spirit of man—the exaltation of the warlike, vengeful and cruel Jehovah

of the Old Testament as the God of the coming kingdom, whose breathings of slaughter and vengeance are to be literally fulfilled—the crass Judaism which carries the narrow and selfish nationalistic tendencies of Israel's hope into the coming millennium—these errors, as well as the more or less ingenious devices and expedients to which they are driven at times to avoid the still more ridiculous, are well known and need not be rehearsed in detail in this paper.

What a welcome relief to study the sacred writings from the historical point of view—to see in the wonderful old book not a mass of words dropped down from heaven but a great collection of writings coming up out of the deepest life of mankind in many ages!

How illuminating to separate the permanent from the temporal in the sacred writings, the ethical and spiritual from that which served in the time of the writers to give their message setting and support and make it intelligible to their contemporaries; to distinguish that which came to the writers as a new revelation from that which they possessed as inheritors of the past and as children of their age!

How it enhances the value of the old book to regard it not as a cut and dried, catalogued and indexed compendium of God's will, but as a record of the adaptation of successive ages to the great historical purposes of God! How essential it becomes as an authoritative guide to men and women in the twentieth century when we regard it not as a minutely plotted program of God's plans for the future, as though God consulted the clock, but as the inspired record of how men and women beset by the problems of their age answered in their century the promptings of the indwelling Spirit of God!

Furthermore, the historical method of interpretation reveals the fact that "Millennialism" lacks all sense of historical development. It is not to be denied, of course, that apocalypticism has served a most useful purpose. In those early ages it served most adequately as the framework for the great, unquenchable longing that seems ever to have been burning, now dimly, now more brightly, in the hearts of the seers and prophets of mankind—a longing that turned their gaze to the future, prompted them to look for "new heavens and a new earth wherein dwelleth righteousness," and enabled them at times when life's ills seemed overwhelming to maintain their faith in the triumph of God and his people. This is still the great dream of the human soul. In our own day it is buoying up the hearts of forward-looking men and women the world over. The fact is, however, that our day is a day that is inherently different from those gone by. The development of man's thought, the increasing complexity of his life, the widening and deepening of the reaches of his soul inevitably make it different. Therefore, apocalypticism will no longer serve as the

framework with which to support the hope that springs eternal in the human breast. It must be supported by a framework constructed according to the logical demands of the spirit of our own time else it can no longer function fruitfully.

Our friends fail to grasp this truth. They insist upon carrying into the twentieth century the thought—forms, terminologies and vagaries of the first and second. Their primary interest is in the husk, not the kernel. They direct all attention to the framework which is temporary and pay scant heed to the vital impulse which is deathless. The cataclysm to which these early seers looked simply has not come. The heavens have not opened. No apocalyptic visionary has ever been privileged to see his impending kingdom established. "Man never is but always to be blessed," says the poet. How strange, then, with a strangeness passing reason, that they should persist in this attempt to gather together out of the vast areas of the past all the apocalyptic features of human aspiration and, with utter disregard of the temper and spirit of the ages in which they were framed, to combine them into one great, detailed program and make it binding upon men and women of today! Apparently, the failure of past schemes of this kind never wakes the suspicion that similar schemes created out of the same fabric will likewise some day vanish into thin air.

Is the Bible authoritative then? Assuredly—and with an authority infinitely greater than that of a mechanically and verbally inspired book or of an infallible and earth-enthroned Pope. Its authority is the authority of the Spirit. It exercises its sway in those inner reaches of man's life where his conscience is touched, his spirit quickened, and his will inspired. It is authoritative because it reveals the will of God as that will has come to be known through the progressive experience of those sturdy, God-fearing pioneers of the faith, who, like Abraham of old, ventured daringly into the unknown, not knowing whither they went. Above all, in the records of the life of Jesus, the Bible portrays one who in the perfection of his humanity reveals a spirit of such sweetness and beauty and a will so in harmony with the will of God, that he wields an authority in the realm of human conduct and hope that makes him both Savior and Lord.

There still remains to complete our discussion a consideration of the Apocalyptic Hope from the standpoint of the utterances of Jesus. It must be said, of course, that there are many passages in the Synoptic Gospels that indisputably represent Jesus as predicting his own speedy return—as our Millennialist friends will not allow us to forget.

Foremost among these is what is known as the "Apocalypse of Jesus" (Mark 13; Matthew 25; Luke 21); in which Jesus foretells the destruction of the temple and when questioned by the disciples as to "when these things shall be" not only replies to their ques-

tion but goes on to describe the signs of his own advent in glory which, it is to be inferred, will follow immediately upon the tribulations incident to the destruction of the temple. Matthew and Mark speak of a preliminary world-wide preaching of the Gospel and Luke refers to the fulfilling of a "time of the gentiles" but all three agree in placing both events—the destruction of the temple and the coming in glory—within a single generation.

Again, at the time of Peter's confession (Matthew 16: 21-28, Mark 8: 31-9: 1, Luke 9: 22-27) Jesus, after forecasting his death and resurrection, predicts his advent in glory with his angels to reward every man according to his works, adding, "Verily I say unto you there be some of them that stand here that shall in no wise taste of death till they see the son of man coming in his kingdom."

Also, when declaring his Messiahship before the High Priest (Matthew 26: 63-64, Mark 14: 61-62, Luke 22: 66-69) Jesus prophesies that his judges shall "see the son of man sitting at the right hand of power and coming in the clouds of heaven."

Further, Jesus introduces the Parable of the Judgment (Matthew 25: 31-45) with the phrase "when the son of man shall come in his glory and all the angels with him." Indeed, in all cases in the parables where the idea of a lord in relation to his servants, especially of the lord's return, is found, it is applied by the Synoptics to the Lord's return.

In addition to the foregoing there are many other passages in which the Synoptics most clearly represent Jesus as expecting his return now within his own generation, now after an indefinite time, and in Matthew 24: 36, at a time unknown even to the Son.

With these must be included also a smaller number of passages of a somewhat different import, such as the passage in Luke 17: 20-18: 8, to which there are no parallels, in which when asked by the Pharisees "when the Kingdom of God cometh" Jesus answered, "the Kingdom of God cometh not with observation, neither shall they say 'Lo, here' or 'Lo, there,' for lo, the Kingdom of God is within you (or in the midst of you)," revealing his thought of the Kingdom as a present dispensation—though he ends this discourse with the question addressed to his disciples, "Howbeit, when the Son of Man cometh, shall he find faith on the earth?"

Furthermore, a few of the parables, that of the leaven, Matthew 13: 33, and that of the seed, Mark 4: 28, would seem to indicate that Jesus thought of the Kingdom as to be consummated gradually through growth. His statement to the chief priests and elders that the Kingdom of God shall be taken away from them and shall be given to a nation bringing forth the fruits thereof (Matthew 21: 43) might be taken as reflecting an historic world-process, while the promise in Matthew 28: 19—"Lo, I am with

you always, even unto the end of the world"—points to a spiritual presence preceding an implied fuller coming at the end.

Now, when we apply the rules and methods of historical criticism to these utterances of Jesus, the question at once arises, "To what extent do they reflect the thought and hope of Jesus himself and to what extent that of the Apostolic writers?" "Did Jesus himself look for a speedy end of the world and the inauguration of an apocalyptic kingdom, or was the thought of Jesus cast into the prevailing apocalyptic mould by those who a generation or so later gave it written expression?"

The difficulties of scriptural exegesis have already been indicated. Especially difficult is this process when applied to the sayings of Jesus. To separate what Jesus actually said and taught from what the apostolic writers say he said and taught, or, in other words, to separate the authentic historic material from the material superimposed upon the original teaching of Jesus, is a task in historical criticism of such magnitude that it has led many scholars to conclude that it is impossible actually to get at the historic Jesus. They say we can recover the recollections, impressions, enthusiasm and faith of his followers and only very obscure historical conclusions as to Jesus himself.

We suspect that this is stating the difficulty in its extreme form. The preponderance of evidence lies on the other side. The majority of scholars are convinced that when due allowance for all possible Apostolic coloring is made, entirely trustworthy historical records remain, though lacking all temporal fixation. And yet, it cannot be denied that between us and Jesus there is ever the faith of the "Primitive Community" as the immediate object of inquiry and in respect especially to such points as Christology, or Messianism, pictures of the future, belief in miracles, etc., where the faith of the primitive community is itself in movement and flux, it is extremely difficult to separate the one from the other and to lay hold on Jesus himself.

However, a careful study of the recorded Apocalyptic utterances of Jesus in the light of the results of modern scholarship will point to the following considerations and conclusions:

First: As already indicated, the language of these utterances cannot be regarded as figurative nor as referring to a spiritual coming. Those who wrote down the words meant nothing other than the visible return of Christ to earth.

Second: The predictions contained in these passages are not to be construed as referring to events in the distant future. The language is clear and repeated that the catastrophic events were looked for soon—in the generation in which the writer lived.

Third: The evidence is hardly sufficient to maintain, as does Stevens, that there are two distinct and separate conceptions of the Kingdom and its coming in the Synoptic Gospels—the one

regarding it as spiritual and gradual, the other the popular Jewish Apocalyptic conception of a kingdom to be inaugurated suddenly, with startling display of divine power—the one held by Jesus and elaborated by John, the other held by the Apostles and elaborated by Paul.

Fourth: Apostolic coloring of the thought of Jesus there undoubtedly is, and inevitably so. The primitive community lived in constant expectation of the return of their Lord and it was but natural that the early evangelists should clothe the original sayings of Jesus dealing with the Kingdom and its coming in language expressive of the great hope that dominated their lives. Nevertheless, when all allowances for this tendency have been made and all evident examples thereof eliminated from the records, it still remains hard to see how it can be otherwise than that the original thought and utterance of Jesus himself contained a considerable apocalyptic element. Even granting that the section called the "Apocalypse of Jesus," dealing with the end of the world, is a Jewish Apocalypse inserted bodily into the records by apostolic editors, as some critics claim, the remaining sources that may fairly be termed original contain so many indications of apocalyptic expectations on the part of Jesus that it is difficult to question them. Moreover, it is unlikely that the people of Jesus' day, eager and expectant as they were, would have had much patience with nor attached much credence to a gospel of gradual transformation.

Furthermore, it is difficult to understand how Jesus, considering himself in line with the prophets of old, linking his own work directly to that of John the Baptist, reared from childhood upon the dreams of Jewish apocalypticism, anxious to have his cause appeal to his countrymen, and sensitive to the manner in which they received him and his cause—it is difficult to understand how Jesus could have done otherwise than to clothe his own Messiahship in the garb of contemporary expectation. Indeed, we may go further and say that it is highly questionable whether the very spirit of Christianity could have been kept alive without the apocalyptic framework.

Is this yielding to the contention of "Millennialism," as its advocates insist? Does the contention that Jesus, thinking and speaking in the thought-forms and phraseologies of his day, and impelled by the force of the age-long hope of the nation of which he was a part, looked for the speedy and miraculous consummation of the kingdom commit us, living twenty centuries later, to the same expectation? Certainly not. Nor is the refusal to be thus committed a denial of the Lordship of Jesus. Indeed, the considerations that have just been advanced are not considerations of faith and religion, primarily. They are matters of literary exegesis and historical criticism. And, after all, Jesus is discovered

not through exegesis and criticism but by faith and obedience. The truth that Jesus is Lord and Saviour is substantiated not by Bible texts but by experience. It cannot be pointed out too often that the object of faith is not the Bible, with which exegesis and criticism have to do, but the personal Jesus who discloses himself to every humble and contrite heart and who leads every willing and earnest soul into divine fellowship with the Father. The ideals of Jesus, the life-forces that surged through him, the life-values that he considered primal—these are what faith wants and needs and these are known only by experience. The great thing is not what Jesus said and did; the great thing is the mind of Jesus. The great fact of history is not the fact that men and women in various ages have looked for the visible coming of the kingdom through divine intervention; the great fact of history is the fact that men and women in all ages of the Christian era, appropriating the spirit of Jesus and rendering obedience to his will, have become one with him in purpose and life, and under the banner of his cross have marched on to moral and spiritual victory.

Fifth: It is important to note, furthermore, that Jesus was not concerned primarily with the manner of the coming of his kingdom. This was but in the periphery of his thought and interest and not in the center. It is significant, as Dr. Rauschenbusch points out,⁹ that the earliest documentary source of the gospels contains less eschatological material than do later sources. There are indications, moreover, that Jesus, as his own spiritual insight quickened and developed, endeavored to emancipate himself from his apocalyptic environment. How men and women *were to enter the kingdom* rather than how the kingdom was to be consummated—was the burden of his thought and the theme of his teaching. It was the new moral and religious disposition to which he would lead his people that he made central. The kingdom life—the life of divine sonship within the kingdom—was the chief blessing which he felt himself called to mediate. Therefore, though he indeed looked forward to a time of consummation, he thought of the kingdom as a present reality, since even here and now in his own time the supreme privilege of sonship might be realized by others as he himself had already realized it.¹⁰ "Thus," in the words of Dr. McGiffert, "bringing to his brethren the gospel of God's fatherly love, and awakening in their hearts an answering love and devotion, Jesus felt that the kingdom was already come; and he saw in those who accepted his message and associated themselves with him as his disciples not simply heirs of a future inheritance but citizens of a kingdom already set up on earth."

⁹ *A Theology for the Social Gospel*, 219.

¹⁰ Cf. McGiffert, *The Apostolic Age*, p. 21.

The kingdom itself, then, and the manner in which men and women are to enter therein; the kingdom, the essence of which is the father-son relationship in which love is the law and into which the father is constantly seeking to draw men, forgiving every sinner who humbly and with contrite heart seeks forgiveness and welcoming every self-righteous man who reverses the direction of his life and becomes as a little child¹¹—it is this, and not the manner in which the kingdom is to be consummated, that is ever central in the thought and message of Jesus.

Sixth: It was the fate of Jesus to have his immediate interpreters largely ignore what he considered primal and central in his conception of the Kingdom and seize upon that which was but in the periphery of his thought and interest and elevate it to a position of impropportionate importance. It could not have been otherwise. Clothing Jesus and his gospel with the apocalyptic garb the early Christians invested them with the hope and confidence imperatively demanded by the perilous conditions of their age. This was well and good and inevitable. But times have changed—a fact which our Millennialist friends fail to take into account. The mistake they make, as already pointed out, is that they attempt in our day to clothe the eternal hope of the human heart in a garb that is outworn and that in recognition of the very progress of thought and time must be cast aside. As Dr. Rauschenbusch points out, "The least of us today knows things which would have revolutionized the eschatology of the Apostles."¹²

This hope in the heart of these pioneers of Christian faith was a magnificent hope. That in an age utterly hostile to the spirit of Jesus they dared to believe in the complete and speedy triumph of the righteousness of God shows the indomitable stuff and fiber of which the Christian spirit is made. We are the guardians of this same hope today. It has come down to us. But we are the inheritors not of the garb in which it was clothed, a garb outworn, but of its essence. To make it function in our age we must do what the early Christians did to make it function in theirs, that is, clothe it in a garb and invest it with a content in keeping with the conditions and the spirit of our own time. In the course of the forward-flowing centuries the great hope of the human heart has emerged from the outworn shell of apocalypticism and stands forth today as the great heartening belief in the gradual coming of the spirit of Jesus into all the social, economic, industrial and political, national and international relationships of life. Apocalypticism has given way to growth; catastrophe to development; miraculous intervention to evolution. The "new heavens and the new earth wherein dwelleth righteousness" for which we are looking is a world-wide social order in which the Spirit of Jesus is the

¹¹ Matt. 18: 1-4.

¹² Rauschenbusch, *A Theology for the Social Gospel*, 221.

fountain-spring and in which "the worth and freedom of every least human being shall be honored and protected."

Seventh: We believe, furthermore, that in the consummation of this hope we too have a part. We are called not to weary waiting but to active service. Our part is not to wait for the coming of the Lord and keep ourselves unspotted from the world, but to give ourselves to consecrated service—to become leaven through which human personality and life is to be transformed into the image of Jesus, entering thus into active co-partnership with his Father and our Father, who is ever seeking to draw men into fuller, diviner sonship.

Thus, repudiating completely the paralyzing pessimism of "Millennialism," we believe that there is an inherent upward tendency in the constitution of the world's life, that under the guidance of the indwelling Spirit and power of God the Kingdom is being progressively consummated—and, praying and working to this end, with Jesus as our leader, we are ever on the march toward the Kingdom of God and ever getting our reward by every fractional realization of it—which but leaves us eager and hungry for more.

POTTSVILLE, PA.

V.

REVEREND HENRY KOCH, A MEMORIAL ADDRESS.¹

H. H. WIAINT.

The Israelites, God's chosen people, were frequently admonished to relate to their children what God had done for His people. In this way the early history of mankind was handed down from one generation to another. Especially is this true in regard to the calling and preservation of God's chosen people. The privileges and requirements of religion were never to be forgotten.

When Moses the great law-giver of Israel, realized that the end of his pilgrimage was at hand, he gathered the people together and earnestly exhorted them to be faithful to their father's God. He encouraged them in these words, "Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31: 6. In the song of Moses we find these words, "Remember the days of old; consider the years of many generations; ask thy father, and He will show thee; thy elders, and they will tell thee." Deut. 32: 7.

Joshua earnestly challenged the people in these words, "Now therefore put away the strange Gods which are among you, and incline your heart unto the Lord God of Israel." Josh. 24: 23.

The Psalmist sings, "We have heard with our ears O God, our fathers have told us what work thou didst in their days, in the time of old." 44: 1.

The sentiments of these Old Testament passages have a peculiar application to the founding and early history of the Reformed Church in northwestern Pennsylvania. There were trials and triumphs in the founding of the Church in this section. There were conflicts and conquests in the history of the Church during the pastorates of the pioneer clergymen in the early part of the nineteenth century. More than half a century ago the eminent Reverend Dr. Henry Harbaugh said, "to forget the past, is to forget our mercies, and to forget our mercies is to forget our God."

I hope you will all appreciate the proportions of the task that has been assigned to me. A century ago our forbears were not as systematic and painstaking as we are in gathering and preserving historical data. When we consider the primitiveness of the times in which they lived; how widely separated pastors were the one from the other; we are amazed that the historical records contain

¹ Address delivered at the Henry Koch Memorial and The One Hundredth Anniversary of Trinity Reformed Church, Alcola, Pa., August 4-5, 1920.

as much as they do. I think the modern dominie must have had in mind the parishes of the early part of the nineteenth century when he used these descriptive words: "My parish is bounded on the north by the aurora borealis; on the south by the equator; on the east by the rising sun, and on the west by the day of judgment." If there is any one living today within the limits of the almost boundless parish of the Reverend Henry Koch, who remembers him distinctly, such a person must be more than four score years old. It is lacking but three days of seventy-five years since this man of God went to his spirit home.

The data found in this historical sketch was received from the following persons and sources: Mrs. W. P. Keltz—Christina Koch—a granddaughter of the Reverend Henry Koch; Mrs. Catharine Slaughenaupt, of DuBois, Pa., who was born November 5, 1836. On January 13, 1837, she was baptized by the Reverend Henry Koch. She is now in her 84th year; Elder P. I. Shakely, of Chicora, Pa. *The Fathers of the Reformed Church*, by Dr. Henry Harbaugh, Vol. III, page 299. The portfolio of the Reformed Church in western Pennsylvania—1895—by Reverend J. N. Naly. The minutes of Synod 1819-1846. The manuscripts of my father, the Reverend Jacob Fahr Wiant, who was baptized by Father Koch on May 8, 1840. The one manuscript is a historical sermon that was preached in ten congregations within the bounds of Clarion and Allegheny Classes in 1887 and 1888. This sermon was preached and funds were solicited for the erection of a suitable monument to mark the resting place of the Reverend Henry Koch in God's acre in Rimersburg, Pa. The other manuscript is the address that was delivered at the dedication of the monument.

Clarion County was formed from Armstrong and Venango Counties September 1, 1840. It seems that the Indians never had a settled habitation in what is now Clarion County. This section seems to have been reserved for a hunting ground. Many evidences of their camps were found by the early settlers. Many of the early settlers were emigrants. They came from Germany and Switzerland. Many came too, from counties in the eastern part of Pennsylvania. The population was German speaking. A large proportion of these were confirmed members of the Reformed Church.

The Reverend John William Weber was the pioneer Reformed minister in western Pennsylvania. In 1783 he came to Westmoreland County. Later he moved to Pittsburgh. His ministry there was "before there were any other priests or persons outside of Fort Pitt." Perhaps as early as 1800 this pioneer minister occasionally visited the scattered members of the Reformed Church in Armstrong, Butler, Venango, Crawford and Erie Counties. He conducted services, baptized children, and held communion. As

he was then beyond the age of three score and ten, the labor and exposure of these long missionary journeys were too great for him to bear. As early as 1813 requests were sent from western Pennsylvania, to the Synod of the Reformed Church which met in Fredericktown, Maryland, May 16, 1813. The Reformed constituency pleaded for one or more young ministers to be sent out to assist the aged and infirm pastor. Synod resolved that as soon as possible this request would be granted.

In 1815 Henry Habliston and William Weinel, licentiates of the Synod, were sent to Westmoreland and adjacent counties. Reverend Weinel visited the territory now in Clarion County. This led to the demand for more ministers for western Pennsylvania. In response to this call for more laborers in this part of the Master's vineyard, two of the Reverend Doctor Becker's students offered themselves. These men were Nicholas P. Hacke and Henry Koch. This was before the day of theological seminaries in our Church. In the spring of 1819, these young men set out on horseback from Northampton County, for the long and tedious journey over the mountains. On the second day they reached Reading. The heavens opened and showered a continuous, drenching rain, which soaked the travellers to the skin. It was before the day of macadam or concrete roads. The already bad roads were made almost impassable. The long and muddy ride, through rain and gloom no doubt disheartened the young soldiers of the cross. When the mountain was reached, the clouds scattered. The sun shone forth in all its brilliance and glory. The gloomy spirits of the young men were dispelled. By the time Greensburg was reached the hardships of the week's journey had made them stronger. With certain inward joyful anticipations they entered the town. To the surprise of the young men they heard only English spoken on the streets. This no doubt made them long for the more familiar German dialects of Eastern Pennsylvania. Mother Drum, a venerable matron of Greensburg, however, allayed their fears. She assured them that the surrounding country element was quite German enough to make their labors useful, and their ministrations acceptable in that tongue.

Student Hacke, then not twenty years old, preached in a number of organized congregations in Westmoreland County. He was elected as their pastor. This sacred office he filled for fifty-eight years.

Student Koch travelled northward to Armstrong, Butler and Venango Counties. He found few organized congregations. He found a number of members of the Reformed Church. The call for him to become the shepherd of these shepherdless sheep sounded so loud that he could not turn a deaf ear to it. After a survey of the field, conducting services at different places, he

returned to Westmoreland County. He and his fellow-student and companion Hacke returned to the east by way of the northern turnpike. Their destination was their student home, the Stone Church Parsonage in Northampton County. Here they continued their studies until September of that year. Student Koch presented himself before the Synod which met in Lancaster, September 5, 1819, as a candidate for licensure and ordination. The committee of examination consisted of the Reverends Casper Walk, Jonathan Helfenstein, Frederick A. Rahauser, and Charles Helfenstein. The examination having been satisfactory he was licensed to preach the Gospel and ordained to the work of the Christian ministry. On the 9th of September, 1819, fourteen young men were ordained to the Gospel ministry. The committee consisted of Reverends Lewis Mayer, D.D., President of Synod; William Handel, Jr., D.D., and J. Theobald Faber, Jr. The Reverend Casper Walk, who occupied considerable prominence in the ministry in his day is reported to have preached a very appropriate and edifying sermon.

As there were no regularly organized congregations in northwestern Pennsylvania, to extend a call, it is recorded in the minutes of Synod, that "communications were received from Venango and adjacent counties, requesting that a young man named Koch be admitted to the ministry."

Henry Koch was born near Easton, in Allen Township, Northampton County, Pennsylvania, on August 21, 1795. He was the youngest son of George and Elizabeth Koch. Mrs. Koch was a daughter of the Reverend John Egidius Hecker, a minister of the Reformed Church. When Henry Koch was sixteen years old, his father died. The young boy attended school in Allen Township. "Early in life he was animated with a desire to become a minister of the Gospel. His pious parents endeavored to encourage him in his youthful impressions by conversation and example." After having attended a course of catechetical instruction under the Reverend Thomas Pomp, he was received into the full communion of the church of his father's, and of his own choice, at the age of sixteen, by the solemn rite of confirmation. Shortly after his confirmation, he began his studies under the Reverend Frederick William Vandersloot. He continued them under the learned, eloquent, and warm-hearted, Reverend Doctor C. L. Becker, in Baltimore, Maryland. After the death of his preceptor on July 12, 1818, Mr. Koch continued his studies under the son of his former teacher, the Reverend Doctor Jacob C. Becker, in Northampton County. His brothers helped him in a financial way to pursue his studies. His accounts give the following: "Took with me in 1817, forty dollars." "Took from brother Adam with me to Baltimore in 1818, forty-five dollars."

Shortly after their ordination to the ministry of the Gospel,

Reverends Hacke and Koch returned to western Pennsylvania. When they passed the residence of Jacob Hugus, near Greensburg, several of the eight daughters were introduced to the young clergymen. Mr. Hacke pointed to one of the girls and remarked: "There is my wife." Not to be outdone Mr. Koch pointed to another and said, "There is my wife." It was true prophecy. Each married the woman of his choice. Mr. Hacke preached trial sermons at Greensburg and the neighboring congregations. To quote his own words: "I trembled in my boots, afraid I should be elected to go to the back woods to preach." Mr. Koch, learning the preference of his friend said: "Stay here, Brother Hacke, and I will go the wilderness."

Reverend Henry Koch travelled north and pitched his tent in what is now Clarion County. Here he began his labor of love and self-denial among the scattered German-speaking inhabitants. There were five preaching points. Reverend Koch's record of trial sermons is as follows: "October 31, 1819, Millerstown; November 7, 1819, Richland; November 14, 1819, Licking Creek; November 21, 1819, Redbank; on the first Christmas day, 1819, at Maglens (McLanes), Parker Township." The latter has passed out of existence, or has been lost to our denomination. There were unorganized congregations worshipping in school houses at Millerstown, Richland, Licking, and Redbank. It was customary to hold services in the log school houses in winter, and in the open air in summer. The Richland Church—now St. Paul's in Beaver Township—was organized in 1820. The frame church was dedicated June 3, 1827. The collection amounted to \$15.05. In the winter of 1819 or the spring of 1820, the Licking or St. John's congregation one mile east of Curllsville, was organized. The Redbank congregation—now Trinity—was organized August 10, 1820. St. Peter's congregation at St. Petersburg, Pa., was organized March 1, 1834. The corner-stone of the edifice was laid May 1, 1837. The congregation at Salem, in Salem Township was organized in 1837. The first church was built in 1838.

The Economite Church at Harmony, Pa., was built in 1805. The church building is still standing. Reverend Koch was pastor here in 1826 and 1827.

The Sugar Creek school house was built in 1803. The church record here reports a baptism by Rev. Mr. Koch on October 18, 1822.

On December 12, 1819, Reverend Mr. Koch took up his residence at the John Kribbs home. Here he remained one year. In the spring of 1822 he married Mary Magdalene (born December 14, 1801) daughter of Jacob and Catherine (Flick) Hugus. The ceremony was performed by the Reverend N. P. Hacke, the bride's pastor and the former student companion of the groom. A num-

ber of young people from his charge rode on horseback with the groom to attend the ceremony. This union was blessed with four children, two sons and two daughters. Reverend and Mrs. Koch lived at Curlsville until 1828. For a while they lived on the Philip Bittenbender farm. Then a log house was built for the minister and his family on the George Means farm, west of Curlsville. On March 6, 1828, he bought the "Honnes" Miller farm of fifty acres, one mile northwest of Rimersburg. Here he made his home the rest of his life. His post office address was Maple Grove, Armstrong County, Pa.

When he began his ministry the country was thinly inhabited. There was no State highway department. There were no roads worthy of the name. There were only foot-paths. There were marked trees to serve as guides from clearing to clearing, and from one log cabin to another. The country abounds in streams, both large and small. There were no bridges—no ferries. There were only fordings. On one occasion the Reverend Mr. Hacke and wife visited the Koch home. They started from their home in Greensburg in a vehicle. They were compelled to cut their way through the forest, with an axe, for some miles to get to the humble earthly dwelling of their relatives.

My aged aunt tells me that she remembers very distinctly when pastor Koch officiated at the funeral of my great-grandmother. The house was small. People who attended the funeral, assembled on the lawn under the shade trees. The pastor stood in the open, but was protected from the sun's rays, by an umbrella, which was held over him by one of the relatives.

There was no stipulated salary. A large proportion of the meager salary was paid in produce, such as wheat, rye, corn, oats, buckwheat and leather. "It is interesting to look over the old subscription lists and to find after the names of some of the early settlers—one bushel wheat; one bushel rye. The largest subscription seems to have been three bushels of rye." The family of this pioneer clergyman shared the hardships with the early settlers. There were times when some of them had nothing to eat. Then they followed the cattle in the woods to see what plants they would eat. More than once the early settlers made potato soup by robbing the potato hills, three weeks after the planting season. When crops were a failure, the faithful pastor would tell his people to come to the parsonage and get wheat of the salary grain in the attic. Many a family was tided over a food crisis by doing so.

When plans were being laid for the building of a church at Rimersburg, money was subscribed for the purchase of a lot. Tradition tells us that Reverend Mr. Koch preached a year free of charge. The salary money of the members went toward the purchase of a lot.

Pastor Koch ministered to a constituency that loved the church. In their efforts to establish the Kingdom of God they were zealous. No sacrifices were too great for them. Some years ago an old father in Israel remarked, "It was not too far for us to go twelve miles to divine service, with our guns in our hands, for it was then dangerous." Today many so-called saints claim exemption from the services of God's house. They much prefer to lounge on the comfortable front porch; rusticate and carouse in the park; go joy-riding in the automobile, or immerse themselves in the fashion plates of the secular press.

In one of his sermons, perhaps the first he preached as a pastor on a confirmation occasion, he said: "That day and the feelings of my heart are now vividly before me—the solemn occasion, when I but a few years ago bowed my trembling knees before the altar, giving myself unreservedly to my Lord and Master Jesus Christ. Oh how awfully solemn was that moment, confessing in weakness with my mouth what my heart believed. May the good spirit of our Lord impress you with similar feelings, so that you may confess with your mouth what your hearts really believe."

A hundred years ago the mode of travel was very primitive. It was before the day of the automobile or aeroplane. Pastor Koch for some years walked from preaching place to preaching place. From Rimersburg to Sugar Creek is a distance of twenty-three miles. From Sugar Creek to Harmony it is thirty miles. This was fifty-three miles distant from the pastor's home. Some of the good parishioners in that early day bought a horse and presented it to their pastor. Then the mode of travel was horse-back.

Frequently would his parishioners go with him to the Clarion River to see him cross it when the banks were full. With trembling hearts they often beheld his faithful horse plunge into the awful, angry, swollen stream. More than once he made his horse swim the Clarion River to reach his appointments. In the fall and winter seasons, almost as soon as he would come out of the river the pastor's clothes would freeze stiff on his body. Then he would have many more miles to travel in this condition. He frequently crossed the Clarion River leaping from ice cake to ice cake.

On one occasion he had been preaching in Armstrong and Butler Counties. He remained absent from his family beyond the promised time, on account of the continued falling of snow and rain. He was accustomed to cross the Allegheny River near Brady's Bend. Feeling that he could not delay his return home any longer, the pastor and Elder Peter Kemmerer started out. They soon arrived at the Allegheny River. They found it very high. The ice was going out. The ice cakes were grinding each other fiercely. They knelt down on the bank of the river. In fervent

prayer they committed themselves into the keeping of their faithful God and Father. Pastor Koch gave his horse into the keeping of his Elder. He then leaped from ice cake to ice cake. In this way he crossed the Allegheny River. When he reached the eastern shore, he reverently took off his hat, and called across to his Elder, "Nun lasset uns Gott danken"—"Now let us thank God." Arriving at home he found his little family, then living in the woods, in a suffering state.

Reverend Mr. Koch was primarily a pastor and preacher and educator. He was also a theologian. Dr. W. N. Clarke says: "A Theologian needs to know the life and spirit of his own time. Theology is the science of religion. Religion is a life. It has always changed with the changing life of successive generations, and can never cease to do so. It stagnates when cut off from present life and thinking." This pioneer minister meditated upon the things of God. He gave himself wholly to them. He loved the Church. He loved the symbols of her faith. He preached the truths of the Bible, and preached them in a scriptural way. In his large pastoral charge, he watched for souls. In splendid sacrifice, he poured out his life blood.

Nearly all of pastor Koch's ministry was before the day of free schools. There were then only subscription schools. In the very limited circumstances of the early settlers, the expense of from one to three month's schooling, for one or a few children, was all they could afford. Some children had very little opportunity to get even the rudiments of an education. Some had none at all. The difficulties were increased by the fact that in the families and neighborhoods, the German was spoken. In the schools the English was taught. In many instances the ministers had to teach persons to read, before they could study the catechism. Catechizing them meant hard work for the pastor. Usually a number of days—perhaps a whole week—was spent in catechizing in one place. The sessions lasted a whole day, with an intermission at noon. Thus for months, one week out of every three or four was spent in a congregation. We can see how nearly all of the pastor's time was taken up away from home. The thoroughness of Pastor Koch's catechetical instruction is attested by the devoted and steadfast character of those persons who were members of the church a generation ago and more. Those who were privileged to come under the tutelage of pastor Koch were firmly indoctrinated in the truths and principles of our holy religion. There is but a step from the sublime to the ridiculous. With all the earnestness and seriousness in catechizing, frequently very ludicrous things occurred. Question and answer number four were being studied on one occasion. The question runs, "What doth the law of God require?" The answer is, "Thou

shalt love the Lord thy God with all thy heart and soul and mind and strength; and thy neighbor as thyself." Pastor Koch asked the question who is *your* neighbor? In seriousness he addressed this question to a lady, recently married. With equal seriousness her reply was, "My neighbor is my husband, John."

Pastor Koch labored in this region for a number of years as the only settled German minister. In addition to serving the Reformed people he also in a large measure supplied the membership of the Lutheran church. They were only occasionally visited and supplied by ministers of their denomination from a distance.

This consecrated spiritual leader had difficulties to overcome. A German minister of a sister denomination always kissed him when they met. By fair speech and profession of brotherly love and sympathy he gave pastor Koch opportunity to tell of his trials, as well as the nature and method of his work. In due time, Judas like, he betrayed pastor Koch into the hands of his enemies. Had it not been for his known faithfulness to his Lord and Master, and his approved truthfulness and sincerity, he could not have withstood and outlived that traitorous deed. But he did.

About 1838, at the time when the so-called new measures were introduced into some of the Reformation churches, he was debarred from preaching in St. John's church, which was about to be rebuilt. When the arrangements for the new brick church were made—a so-called union Lutheran and Reformed church—a few leading and designing persons formed a constitution, prohibiting "anyone to be stated pastor in this house who is unable to preach in German and English." When this constitution was read at the laying of the corner-stone, the faithful servant, who had stood by his flock so long, and endured so many hardships in the service there, had to leave. With tears in his eyes he said, "This is the dishonesty of the mourners' bench system." He foresaw that if the shepherd was kept from the flock, the sheep would become an easy prey. Thus this congregation was deprived of his services the last seven years of his ministry. He did not consider himself competent to preach in the English language. The congregation was unable to sustain a minister alone. For a time the members were as sheep without a shepherd. This led in the beginning of 1841 to the organization of the Jerusalem congregation, which for some years worshiped in Arner's school house, three fourths of a mile south of Rimersburg. The debarring also led to the organization in 1844 of Salem congregation—now Nevin Memorial—in Limestone township. Long years ago the psalmist sang, "Surely the wrath of man shall praise thee." 76: 10:

Of the eight original classes in the Reformed church, the classis of West Pennsylvania was one. Reverend Koch was one of the

charter members of this body. West Pennsylvania Classis extended from the western line of Franklin county into Ohio. In 1835 this ecclesiastical body met in New Lisbon, Ohio. Rev. Koch was on the finance committee. In 1837, the classis met in Pittsburgh. Rev. Koch was on the committee of overtures. Some very important papers passed through the hands of this committee. It was at the time of the transfer of the classis to the Synod of Ohio. Among other papers was one from the consistory of the union congregation in Pittsburgh, with the request that classis should do all in its power to effect a union between the Lutheran and Reformed churches.

Pastor Koch was at classis at St. Jacob's church, South Bend, Armstrong county, on June 10, 1845. He earnestly requested that classis should meet in his charge. The meeting for 1846 was appointed to be held in St. John's church at Licking Creek. But before the meeting was held, he had passed from the church militant to the church triumphant.

In the summer of 1845, he was stricken with a malignant disease. It has been said that he refused all medicine during his illness. He realized the seriousness of his condition—that there was no remedy for him. Before he departed this life he called his family, and some members of the Reformed church to his bedside, and said: "Be true to your God and to your church, of which I have been a minister, and the time is at hand when she will arise and shine and become strong and influential." After this short admonition he went home to God, on August 7, 1845, at the age of 49 years, 11 months and 16 days.

The funeral service was conducted by the Rev. Wm. Weinel, of Leechburg, Pa. Though he lived forty miles away, he was the nearest pastor of the Reformed faith. The funeral was largely attended. The casket was placed under an apple tree in the orchard. Here the remains were viewed by neighbors and parishoners. The interment was in the old Reformed graveyard in Rimersburg. The body was removed by his sons April 1, 1878, and placed in the beautiful Rimersburg cemetery.

When Synod met in 1846, the Rev. D. B. Ernst was chairman of the committee on State of the Church. He referred to the fact that, during the year, three of the ministers were called upon to give an account of their stewardship. One of these was Rev. Henry Koch. Then follow the words: "They were beloved and esteemed brethren, and we are called upon gratefully to cherish their memories in our hearts. They were devoted and successful servants in their master's vineyard, and having finished the work which was given them to do, we indulge the pleasing hope they have been transferred to some brighter department of the creator's universe, and advanced to more previous service and enjoyments in their Redeemer's heaven."

The statistics of his ministerial functions are not complete. Many of the copies of the minutes of synod contain the words, "No report." In the year 1824 it was reported that there were two Sunday Schools. From the nine yearly reports given of baptisms, pastor Koch reported seven hundred and sixty-seven, or an average per year of eighty-five. If this is a fair average, we conclude that the total number of baptisms was about twenty-two hundred. Four annual reports of confirmation were made, with a total of one hundred and fifty, or an average per year of thirty-seven. If this average was maintained during his pastorate of twenty-six years, the total number of confirmations was about nine hundred and sixty.

As to personal appearance pastor Koch has been described as physically strong; firmly built; well proportioned, and somewhat above the average in height. He had blue eyes, fair skin, thin, light brown hair, and smooth face.

Mrs. Koch was married to John Benn, of Curlsville, about 1854. She died at the Brock Farm near Rimersburg, September 16, 1884, at the age of 82 years, 9 months, and two days. Her body lies in the Rimersburg cemetery. A marker was placed at her grave on May 15, 1919, by her grandchildren. The family historian reports 29 grandchildren, and 63 great-grandchildren.

For a number of years the final resting place of pastor Koch was unmarked. When the membership of the congregations, in what was once his charge, was challenged to contribute to the purchase of a suitable monument, they contributed liberally. This beautiful monument was dedicated, June 21, 1889. The Reverend D. B. Lady, D.D., who was then pastor of the Curlsville charge, presided at the exercises. The address was delivered by the Reverend J. F. Wiant. Other clergymen present were the Reverends W. W. Deatrick, R. C. Bowling, and S. T. Wagner.

Father Koch, though dead, three quarters of a century, yet lives and speaks. He lives and speaks in the blessed results of his self-sacrificing ministry. The field cultivated by him has grown into a number of congregations and pastoral charges, which now constitute important portions of two Classes.

The splendid heritage handed down to us by men of the caliber of the Reverend Henry Koch is priceless. They lived and served in the truest sense of the term. We today, are challenged to act well our part. It has been said that "the splendid idealism of yesterday has given place to the crude materialism of today." Forget not that a hundred years ago there was a Forward Movement in the Reformed Church. Its objective was extensive. It functioned splendidly. Reverend Henry Koch was one of the live wires in this movement. Today this same Reformed Church is in the midst of a Forward Movement. Its object is not only

extensive. It is intensive. It is a challenge for consecration and loyalty and devotion and service. Materialism must be dethroned. Idealism must be enthroned. It must be the irealism of Jesus Christ. Shame on the church of today, if it fails. This progressive movement dare not fail. It will not fail, if we keenly appreciate our heritage. It will not fail, if we are genuinely conscious of our responsibilities and opportunities. It will not fail, if we earnestly desire to make the life of the church primary in our lives. Our age demands men of vision. We must be genuinely Christ-like. We must create an atmosphere of hopefulness and brotherhood. We must speak the golden words of kindness and good cheer. We must prove that our hearts beat right. We dare not be religious slackers. We must be willing to make any sacrifice for the full coming of the Kingdom of God. We must pray for, and we must work for, the reign of the golden rule.

PITTSBURGH, PA.

VI.

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 Modern Psychology, Some Practical Applications of; E. M. Hartman, '13 July.
 Morality of the Early Church, The; P. A. De Long, '13 Jan.
 Morality and Religion, The Relation of; Chas. Peters, '17 Jan.
 Municipal Government in Germany; Count Johann Heinrich von Bernstorff, '12 Oct.
 New Testament in the Light of Greek Papyri, The; John L. Barnhart, '16 Jan.
 New Testament Record, A Remarkable Discovery in the; James Crawford, '19 July.
 New Theology, The; A. T. G. Apple, '13 Jan.
 Nietzsche and the Great Problems of Modern Thought; R. C. Schiedt, '12 April.
 Orthodoxy, The Newer; Paul B. Rupp, '15 July.
 Otterbein, Reverend Philip Wm; Grant W. Batdorf, '16 July.
 Parallel Lines, On: Geo. B. Russell and Herman J. Ruetenik; J. H. Stepler, '19 Jan.
 Past and Reflections Thereon, The; A. E. Truxal, '15 Oct.
 Paul in Early Christianity, The Place of; O. S. Frantz, '12 July
 Phillips and the Abolition Movement, Wendell; T. G. Helm, '16 April.
 Philosophy, The Neglected Factor in; S. S. Hebbard, '13 Jan.
 Piers the Plowman; Chas. E. Meyers, '20 April.
 Piety, Evangelical; W. D. Happel, '15 Oct.
 Politics Out of Office; Edward E. Hale, Jr., '13 July.
 Popes, The Pre-Reformation; Geo. S. Butz, '17 Oct.
 Pray for Rain, Shall we? Ray H. Dotterer, '13 Oct.
 Prayer and Natural Law; Theo. F. Herman, '16 Oct.
 Priesthood Then and Now; Lester Reddin, '20 April.
 "Problem of Christianity," A Review; Ray H. Dotterer, '15 Jan.
 Prologue of the Fourth Gospel, The; J. M. Mullan, '14 Jan.
 Prophet, The Marks of a; Floyd W. Tomkins, '12 July.
 Protestantism, The Old and the New; Paul B. Rupp, '14 July.
 Provincialism, An Essay of; C. Ernest Wagner, '13 July.
 Pulpit, The American. Its Influence upon the National Life of the Nineteenth Century; A. T. G. Apple, '16 July.
 Rationalistic Element in American Literature Previous to 1860, The; Chas. E. Meyers, '15 Jan.
 Reason, Nature, and Revelation in Accord, The; Hiram King, '20 Jan.
 Reconciliation, God gave unto us the Ministry of; Henry S. Coffin, '16 July.
 Reconstruction after the War, The Church and; Paul S. Leinbach, '18 Oct.

- Reconstruction, The Necessity of Theological; Geo. W. Richards, '14 Oct.
- Reconstruction of Christian, Specifically of Reformed Church Doctrine, a Present Possibility, Is the? A. S. Zerbe, '14 Oct.
- Reformation, The Protestant; Wm. J. Hinke, '17 July.
- Reformation, The Religious Benefits of the; E. S. Bromer, '17 July.
- Reformation, The Political Results of the; E. W. Kriebel, '17 July.
- Reformation in Relation to the Modern Age, The; H. M. J. Klein, '17 July.
- Reformed Church History in Pennsylvania, The Sources of; Wm. J. Hinke, '20 July.
- Reformed Church in the U. S., The; Wm. C. Schaeffer, '17 July.
- Religion, Present Day Piety and; F. C. Nau, '19 Oct.
- Religion and Music; J. N. Levan, '20 April.
- Religion and Theology after the War; A. S. Weber, '20 April.
- Religious Education and Catechetical Instruction; Thomas M. Balliet, '13 April.
- Religious Education in the Church; Wm. C. Schaeffer, '13 April.
- Religious Education in the Home; E. S. Bromer, '13 April.
- Religious Education in School and College; H. M. J. Klein, '13 April.
- Religious Education, The Essential Elements of; Theo. F. Herman, '13 April.
- Religious and Theological Thought, Contemporary; A. S. Weber, '12 Oct. '13 July. '16 Jan.
- Religious Thinking, Glimpses of Leaders and Trends of Europe's; David Dunn, '16 July.
- Renaissance, The Emancipating Influence of the; H. B. Grose, Jr., '19 April.
- Ritschlian Theology, The Meaning of; Lee M. Erdman, '16 Oct.
- Roosevelt as a Man; H. M. J. Klein, '20 Jan.
- Rostand, Edmond; V. W. Dippell, '16 Oct.
- Rousseau, as Contained in the Savoyard Vicar, The Religious Opinions of; Ray H. Dotterer, '17 April.
- Salvation, What is Christian? C. E. Creitz, '12 Jan.
- Schaff, Prophet and Pioneer of Christian Unity, Philip; R. W. Miller, '14 April.
- Schaff, The Advocate of the Reunion of Christendom, Philip; David Schley Schaff, '17 Jan.
- Schaeffer, The Passing of Dr. N. C.; Theo. F. Herman, '19 April.
- Schaeffer, In Memoriam, N. C.; H. M. J. Klein, '19 April.
- Schlatter in the Lehigh Valley, The Rev. Michael; J. B. Stoudt, '16 Jan.

- Schleiermacher on Modern Theology, The Influence of; E. E. Kresge, '12 April.
- School and Church, The Problem of; C. W. Truxel, '20 July.
- Schopenhauer's Pessimism, The Theory of Value Implied by; Ray Dotterer, '16 April.
- Scott, Walter; W. U. Hensel, '14 April.
- Sermon, The Anniversary; E. N. Kremer, '12 Oct.
- Sermon, The Aim of the; R. F. Reed, '15 July.
- Shinto, The Way of the Gods; J. F. Steiner, '14 April.
- Sin, Prehistoric in Origin, The Experience of; J. D. Buhrer, '19 July.
- Social Conditions, Some Effects of the War on; E. L. Coblenz, '19 Jan.
- Social Mind, The; H. M. J. Klein, '12 April.
- Social Mission of the Church Today, The; C. W. Truxal, '17 Jan.
- Social Motive for Religious Education, The; Paul R. Pontius, '20 Oct.
- Social Ideal of Jesus, The Realization of the; F. C. Nau, '15 April.
- Social Order, The Church and the; Theo. F. Herman, '15 Jan.
- Social Problem, The Congregational Approach to the; P. J. Dundore, '17 April.
- Social Problems, The Church and Modern; Paul B. Rupp, '13 Oct.
- Social Service, The Church and; John C. Raezer, '16 July.
- Social Unrest of our Day, The Cause of the; A. V. Hiester, '16 April.
- Social Unrest of Today in the Light of the 400th Anniversary of the Reformation, The; O. H. Dorschel, '18 April.
- Sociology, The Ministry and; H. C. Gekeler, '18 July.
- Sociology, Contemporary; A. V. Hiester, '12 April, July, October; '13 July, October; '14 Jan. '15 July.
- Socrates, The Development of the Dialectical Method of; Philip Vollmer, '13 Jan.
- Socrates in the Development of Philosophical Thought, The Place of; Philip Vollmer, '15 Oct.
- Stahr and Franklin and Marshall College, Dr. J. S.; Geo. F. Mull, '16 Jan.
- Stahr and the Reformed Church, Dr. J. S.; Geo. W. Richards, '16 Jan.
- Stahr and the Reformed Church Review, Dr. J. S.; Theo. F. Herman, '16 Jan.
- Stars not Inhabited, The; A. T. G. Apple, '15 July.
- Stones, What Mean ye by these? James I. Good, '14 Oct.
- Supernatural and the Natural, The; Theo. F. Herman, '12 July.
- Supernatural, Christianity and the; J. V. Vornholt, '18 April.

- Teaching Function of the Church, The; J. A. Eyler, '16 Oct.
Temperance, The Rationale of; C. Ernest Wagner, '14 Jan.
Theistic Philosophy, The World View of Modern; E. E. Kresge, '14 July.
Theological Thought in Germany, The Present State of; A. Lang, '14 Oct.
Theology in Religion, The Place of; Paul B. Rupp, '16 Oct.
Theology, Moral Sense in; J. M. Hantz, '18 Jan.
Theology, The Minister's Task in the Field of; R. F. Reed, '13 Oct.
Theology, Practical; D. B. Lady, '19 Jan.
Theology, Psychological; J. I. Swander, '16 July.
"Things that Remain, The;" Raymond Calkins, '20 July.
Truth; N. C. Schaeffer, '15 July.
Tolstoy, Count Leo; J. F. Steiner, '16 July.

Waldschmidt, In Memory of the Rev. John; Wm. J. Hinke, '16 Jan.
War and Church Unity, The; R. W. Miller, '18 Oct.
War, The Moral Equivalent of; John L. Barnhart, '19 Oct.
Whitman, Is He the Best Representative of America's Independent Spirit in Poetry, Walt? E. S. Bromer, '12 July.
"Who is Worthy to Open the Book"? D. M. Steele, '18 July.
Will, The Problem of the; Ray H. Dotterer, '13 Jan.
World Evangelism, The Distinctive Contributions of the Churches of the Reformation to; Geo. W. Richards, '18 July.
World Vision, The; B. C. Steiner, '12 April.
Worship in the Church; A. M. Gluck, '17 Oct.
Worship, Sacred Song in; J. Hamilton Smith, '18 Jan.
Worship, Uniformity of Public; Wm. H. Erb, '14 Jan.

Zinzendorf, The Pietist; John C. Gekeler, '19 Jan.
Zionism, Some Aspects of; P. A. De Long, '20 July.
Zwingli, Reformer and Modern; H. H. Rank, '17 Jan.

NOTICES OF BOOKS.

- Abbott, The Twentieth Century Crusade, '18 Oct.
Ainsworth, The Pilgrim Church, '13 Jan.
Anderson, The Man of Nazareth, '15 April.
Appel, My Own Story, '14 Jan.
" , The Light of Parnell, '17 Oct.
Ascham, The Religion of Israel, '20 Jan.
Baker, Religious Rheumatism, '17 Jan.
Balch, Christianity and the Labor Movement, '12 Oct.
Barrow, The Validity of Christian Experience, '17 Oct.

- Barton, Commentary on the Book of Job, '12 April.
 " , The Heart of the Christian Message, '13 Jan.
 Beach, Endeavors after the Spirit of Religion, '12 Oct.
 Beckwith, The Apocalypse of John, '20 April.
 Benedict, The Great Problem, '12 Jan.
 Bizzell, The Social Teaching of the Jewish Prophets, '17 Jan.
 Black, The Open Door, '15 April.
 " , The New World, '16 July.
 Blau, And Then? '12 Jan.
 Blauvelt, In Cambridge Backs, '12 Jan.
 Boodin, Truth and Reality, '12 Jan.
 Boreham, The Golden Milestone, '19 July.
 " , Mountains in the Mist, '20 Jan.
 " ' The Uttermost Star, '20 Jan.
 " , The Silver Shadow, '19 April.
 " , The Other Side of the Hill, '19 April.
 " , The Luggage of Life, '19 April.
 Bosworth, The Epistle of Paul to the Romans, 20 Jan.
 Bowers, Safeguards for City Youth, '15 April.
 Boydstun, The Science of Human Nature, '12 Oct.
 Bristol, Heroines of History, '17 Jan.
 Butler, Present Day Conservatism and Liberalism, '12 Jan.
 Bittenweiser, The Prophets of Israel, '14 April.
 Butz, The Rise of the Modern Spirit in Europe, '13 Jan.
 Cadman, The Three Religious Leaders of Oxford, '18 Oct.
 Calkins, A Man and His Money, '15 April.
 Campbell, The Second Coming of Christ, '19 April.
 " , The Place of Prayer in the Christian Religion, '16 Jan.
 Carmichael, Lincoln's Gettysburg Address, '18 Jan.
 Carrol, The Community Survey, '16 Jan.
 Chafer, The Kingdom in History and Prophecy, '16 July.
 Clough, Social Christianity in the Orient, '15 April.
 Coburn, The New Archeological Discoveries, '17 Oct.
 Coit, The Soul of America, '16 July.
 Cole, Wheel-Chair Philosophy, '14 Jan.
 Conn, Social Heredity and Social Evolution, '15 Jan.
 Creelman, An Introduction to the Old Testament, '19 July.
 Cushman, A Beginner's History of Philosophy, '12 April.
 Dawson, A Race's Redemption, '12 Oct.
 Diffendorfer, Missionary Education in Home and School, '18, Jan.
 Dixon, The Spiritual Meaning of In Memoriam, '20 April.
 Dorchester, The Sovereign People, '15 April.
 Drake, Problems of Religion, '17 Jan.
 Drown, God's Responsibility in the War, '19 April.
 Dunlap, A System of Psychology, '15 Jan.

- Earp, The Rural Church Movement, '14 July.
" , The Rural Church, '20 Jan.
Edward, The Juvenile Court, '15 April.
Eiselen, The Books of the Pentateuch, '17 Oct.
Ellwood, The Social Problem, '16 Jan.
Ernst, Is Christianity Surpassable? '12 Jan.
Eucken, Can We Still be Christians? '14 April.
Faunce, The New Horizon in Church and State, '18 Oct.
" , Religion and War, '18 Oct.
Forsyth, This Life and the Next, '18 Oct.
Fosdick, The Assurance of Immortality, '15 April.
Foundations, A Statement of Christian Belief, '17 Oct.
Fundamentals, '12 April.
Garretson, Primitive Christianity and Early Criticism, '12 Oct.
Garvie, The Master's Comfort and Hope, '17 Oct.
Gilbert, Jesus, '13 Jan.
Gill and Pinchot, The Country Church, '14 April.
Gill, The Psychological Aspects of Christian Experience, '15 April.
Gladden, The Forks of the Road, '17 Jan.
Goodman, The Reunion of Christendom, '12 April.
Gowen, An Outline History of China, '13 July.
Graves, The Natural Order of the Spirit, '16 Jan.
Haas, Trends of Thought and Christian Truth, '16 Oct.
Hahn, Organ and Function, '12 Oct.
Hankey, The Church and the Man, '18 Oct.
Harada, The Faith of Japan, '14 April.
Harbin, Paradoxical Pain, '17 Jan.
Hartman, Popular Aspects of Oriental Religions, '18 Jan.
Hayes, The Most Beautiful Books Ever Written, '14 Jan.
" , The Synoptic Gospels and the Book of Acts, '20 April.
Hebberd, The Philosophy of the Future, '12 Jan.
Heathcote, The Essentials of Religious Education, '17 Jan.
Hermann, The Faith of a Browning Lover, '17 Jan.
Hinke, Life and Letters of John Philip Boehm, '17 Jan.
Hillis, The Story of Phaedrus, '15 April.
" , Rebuilding Europe, '20 April.
Hillquit and Ryan, Socialism, '14 July.
Hoadley, Bethlehem Bells, '13 Jan.
Hodges, Bishop Potter, '16 Jan.
" , The Episcopal Church, '16 July.
" , Religion in a World at War, '18 Oct.
Holmes, Jesus and the Young Man of Today, '20 Jan.
Horne, Jesus Our Standard, '20 Jan.
Hough, The Men of the Gospels, '14 April.
" , The Clean Sword, '18 Oct.

- Hoyt, Vital Elements of Preaching, '15 April.
 " , The Work of Preaching, '19 April.
 Hughes, The Bible and Life, '15 July.
 " , A Boy's Religion, '15 July.
 Hunt, The Weekly Rally Service, '20 Jan.
 Hurlburt, Six Fools, '17 Oct.
 Huse, Letters on the Atonement, '20 Jan.
 Hutchinson, Byways, '16 Jan.
 Huizinga, The Authority of Might and Right, '12 Jan.
 Hyde, The Five Great Philosophies of Life, '13 Oct.
 Jacobus, A Commentary on the Gospel According to Mark, '17 Jan.
 Jefferson, The Building of the Church, '12 Jan.
 Jenness, The Pilot Flame, '13 Jan.
 Johnson, Captain John Smith, '15 July.
 Jones, India, Its Life and Thought, '16 July.
 Jordan, Commentary on the Book of Deuteronomy, '12 April.
 Jowett, The Preacher and his Work, '13 Jan.
 Keller, Societal Evolution, '20 April.
 Kelley, A Salute to the Valiant, '20 Jan.
 Keppel, The Book of Revelation, '20 Jan.
 King, The Moral and Religious Challenge of our Time, '13 Jan.
 " , The Way of Life, '18 Oct.
 Kinsley, Was Christ Divine? '12 Oct.
 Knox, The Religious Life of the Anglo-Saxon Race, '13 Oct.
 Knudson, The Beacon Lights of Prophecy, '14 July.
 Kuhns, A One-Sided Autobiography, '14 Jan.
 " , The Peaceful Life, '20 April.
 Kulamer, The Gift of Mind to Spirit, '17 Jan.
 Laufer, The Incomparable Christ, '16 Jan.
 Lee, The New Testament Period and Its Leaders, '13 Oct.
 Lenski, The Eisenach Gospel Selections, '13 July.
 Leonard, Autobiography, '16 Jan.
 Leuba, A Psychological Study of Religion, '13 Jan.
 " , The Belief in God and Immortality, '17 Oct.
 Locke, A Man's Reach, '15 April.
 MacNish, The Master of Evolution, '12 Oct.
 Mains, J. M. Buckley, '18 Jan.
 Martin, Great Religious Teachers of the East, '12 April.
 Mathews, The Making of Tomorrow, '14 April.
 " , Patriotism and Religion, '13 Oct.
 McLeod, Letters to Edward, '14 Jan.
 McKeever, Training the Girl, '15 Jan.
 McGlothlin, Baptist Confessions of Faith, '12 April.
 Melish, F. S. Spalding, '17 Oct.
 Merrill, Christian Internationalism, '19 April.

- Micou, Basic Ideas in Religion, '17 Oct.
Miller, The Life Efficient, '14 April.
" , The Minister a Man Among Men, '18 Jan.
Moule, Christus Consolator, '20 Jan.
Moulton, The Bible at a Single View, '20 Jan.
Neimeyer, History of Western Salisbury Church, '12 Jan.
Oldham, India, '14 April.
Owen, The Humanities in the Education of the Future, '13 July.
Oxenham, Hearts Courageous, '20 Jan.
Pace, Bring Him to Me, '20 Jan.
Painter, The Philosophy of Christ's Temptation, '15 April.
Peabody, The Christian Life in the Modern World, '15 April.
Peck, Forgotten Faces, '20 Jan.
" , Side-Stepping Saints, '20 Jan.
Pennypacker, Pennsylvania, '14 July.
" , Pennsylvania in Song, '15 Jan.
Peritz, Old Testament History, '16 July.
Phillpots, Brunel's Tower, '16 Jan.
Powell, What is a Christian? '16 Jan.
" , The Confessions of a Browning Lover, '20 April.
Quayle, Recovered Yesterdays in Literature, '17 Jan.
" , The Dynamite of God, '20 Jan.
Rall, The Life of Jesus, '18 Jan.
" , The Teachings of Jesus, '20 Jan.
Ranck, The Life of Benjamin Bausman, '15 Jan.
" , As Others Saw Us in the Magazines, '13 July.
Reaser, Melchisedek, '14 Jan.
Reisner, Comfort and Strength from the Shepherd Psalm, '20 Jan.
Richard, God's Paths to Peace, '15 April.
Richards, The Heidelberg Catechism, '13 July.
Riis, Neighbors, '16 Jan.
Robertson, Studies in Mark's Gospel, '20 Jan.
" , The Glory of the Ministry, '13 Jan.
Root, Edward Irving, '12 Oct.
Rotherham, Studies in the Epistle to the Hebrews, '17 Oct.
Rowe, Song of Seven Years, '13 July.
Royce, The Problem of Christianity, '14 Jan.
Russell, Proposed Roads to Freedom, '20 April.
Ryan, Intellectual Religion, '13 April.
Sanders, The New Testament Manuscripts in the Freer Collection, '20 April.
" , The Old Testament Manuscripts in the Freer Collection, '18 Jan.
Schaff, John Huss, '15 July.

- Schaeffer, The Supreme Revelation, '15 Jan.
 " , Our Home Mission Work, '15 April.
 " , The Greater Task, '19 April.
 " , The Social Legislation of the Primitive Semites, '16 Oct.
 Schmucker, The Meaning of Evolution, '14 April.
 Schwarze, John Hus, '15 July.
 Scott, World Education, '13 July.
 Shannon, The New Personality and Other Sermons, '16 Oct.
 Sherman, The Stunted Saplings, '12 Jan.
 " , The Manuscripts of God, '20 Jan.
 Skeath, Building the Congregation, '20 Jan.
 Slattery, Why Men Pray, '20 Jan.
 Sloane, The Balkans, '14 April.
 Slosson, Fated or Free, '15 April.
 Smith, A Guide to the Study of the Christian Religion, '17 Jan.
 Smyth, Constructive Natural Theology, '14 Jan.
 Snowden, Can We Believe in Immortality, '18 Oct.
 " , The Second Coming of the Lord, '19 April.
 Speer, The New Opportunity of the Church, '19 April.
 " , The Christian Man, the Church, and the War, '18 Oct.
 Sprague, The Book of Job, '13 July.
 Stanton, Telepathy and the Celestial World, '14 April.
 Stewart, Winning Out, '18 Jan.
 Stock, The Will in Ethics, '16 Jan.
 Stout, The Life and Times of Col. John Siegfried, '14 July.
 " , The Folklore of the Pennsylvania Germans, '17 Jan.
 Streeter, Immortality, '18 Oct.
 " , Restatement and Reunion, '15 April.
 Summerbell, The Mountains of the Bible, '20 Oct.
 Sutton, Problems of Modern Education, '13 July.
 Swander, Autobiography, '12 Jan.
 " , Seeing the Invisible, '13 July.
 Szymanowski, The Evolution of a Theologian, '14 Jan.
 Trask, Without the Walls, '20 April.
 Versteeg, The Modern Meaning of Church Membership, '19 April.
 Ward, Variety in the Prayer Meeting, '15 July.
 Warfield, The Plan of Salvation, '16 Jan.
 Walker, A History of the Christian Church, '19 April.
 Warren, The Universe in Milton's Paradise Lost, '16 July.
 Webster, The Sign of the Covenant, '18 Jan.
 Wells, The Soul of a Bishop, '17 Oct.
 Whitney, Roses from My Garden, '12 Oct.
 Whiton, Getting Together, '14 Jan.
 Wilson, America Here and Over There, '18 Oct.
 Woods, Our Spiritual Skies, '15 April.
 Youtz, The Enlarging Conception of God, '14 July.
 Zwemer, Childhood in the Moslem World, '18 Jan.

